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THE  
DIOCESANS  
TRIAL.

*A tract very well found.*

WHEREIN

ALL THE SINEWS OF

D. DOWNAMS Defence are brought unto three  
Heads, and orderly dissolved.

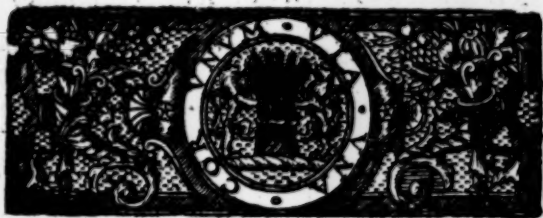
By M. PAUL BAYNES.



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## THE PREFACE.



Any Writings, and Sermons also have cause to wish that the men from whom they come were lesse known then they are. For then should they be free from much prejudice, and finde better acceptance with those that they come to. But I wish nothing more unto this Treatise, which now is coming into the world, then that the Authour of it were thoroughly known unto all those that shall meet with it; for then his work would need no borrowed commendation, the Title it selfe carrying authority with it, even to force respect from every honest Reader, if either the sharpnesse of wit, variety of reading, depth of judgement, aptnesse to teach, holy and pleasant language, heavenly conversation, wise carriage, or any fulnesse of grace will so farre prevaile with him. I do not abuse good words, or lead one with them, whom they do not belong to, as many painters of Sepulchres in their Funerall Orations, use to do: but speake that in short, which M. *Baines* his person did largely preach unto all such as came near unto him: and that which his incomparable writings will sufficiently witnesse, to future Generations.

Neither is this all that the Authours quality may suggest unto the considerate Reader: but hee may arise from this to more important thoughts; especially if the remembrance of Master *Baines* his worth do occasion him to think of many others like unto him: such as Master *Dering*, Master *Mort*, Master *Greenham*.

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*ham*, Master *Perkins*, Master *Rogers*, Master *Cartwright*, Master *Fenner*, Master *Brighman*, Master *Parker*, Master *Philips*, Master *Hieren*, and Master *Bracshaw*, &c. to speake nothing of those which yet live, nor of Doctor *Reynolds*, Doctor *Fulk*, and Doctor *Whitaker*, with many others. For all these being apprehended as men agreeing in one spirit, and having had indeed the Spirit of Glory resting on them, as their works do shew, together with those letters testimoniall, which they left written in the hearts of many thousand Christians, it must needs cause at the least an inquiry, what the reason should be, that such famous men of God, could never like well of our Bishoply courtes in England, nor ever be favoured of them. The case is plaine to all: and the cause is evident to those that have eyes to see: but no where more apparant then in the person of M. Baines; and the place where he and others like him were made signes of this Antipathie. *Cambridge* is, or should be, as an eye to all our Land; so that the alterations that fall out there cannot but be felt of all parts; It is the place of light? the spirituall oppressions which in other corners are covered with darknesse (as all the workes of darknesse would be) when past all shame they come to confront the Sun it selfe, how can they then be hidden.

when M. Perkins had there for many years held forth a burning and shining light, the sparkes whereof did flie abroad into all corners of the Land, and after he had served his time was taken up into heaven, there was none found so meet, for to receive as it were, the Torch out of his hand, and succeed him in that great office of bearing it before such a people, as this Master Baines, upon whom also the spirit of that Elias, was found by experience to be doubled. In this station he so demeaned himself for some years, that impietie only had cause to complaine: for all that fauored the wayes of God, rejoyced and gloried in him, and his Ministry, as a spirituall Treasure. But at length the houre of darknesse came from *Lambeth*, when Arch-bishop *Bancroft* sent Master *Harsnet* to visit, as they call it, that is (if tenet may be interpreted by common practise) to pick the purses of poore men, and to suppress those that are not friends to the Bishops Kingdome. For though in that circuit there were a multitude of unable and

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notoriously scandalous Ministers, yet none were found worthy of censure, but *M. Baynes*, of whom the world was not worthy, and one other Preacher like unto him. Now it is hard to say, whether the the silencing of him was more odious or the matter of it shamelesse. There must be a Sermon (ye know) at such Visitations, for fashion sake, though the Visitor himself can seldom finde leasure to make it. This part was therefore appointed to *M. Baynes* by the Visitors, that hee might either be insnared in his words, if he did not apply himselfe to their humours, or else grace their unzealous courses, if he did. But it did not succeed handsomely either way: For he delivered wholesome doctrine appertaining to the present audience, in such wary manner, that no specious occasion could be taken thereby, of questioning his liberty. Yet fairly or foully the mischievous intentions must not faile. *M. Baynes* having heat his weake body by straining to speak unto a great Audience, retired himselfe presently upon his coming downe from the Pulpit to provide for his health, which otherwise would have been indangered. They in the mean time going on with their businesse, as they are wont in the masterly forme of a master, called for *M. Baynes* among the rest, and upon his not answering, though he was not cited thither as to a Court, but onely intreated to preach, as he did, yet for not appearing, he was immediately silenced. Afterward, indeed, the Chancellour being informed of that grosse nullity, which was in that sentence, urged him about subscription and conformity; and so to make sure worke, silenced him over againe. In which businesse he was so conscious unto himselfe of unreasonable and ridiculous dealing, that when *Mr. Baynes* standing to receive the sentence of a corrupt man, did lift up his heart and eye unto God with a heavenly smiling countenance, as he used, he interpreted that gesture to be a scorning of his authority. This being done, *Mr. Baynes* was perswaded by his friends to try the Arch-bishops countenance, unto whom, when he presented himselfe, at the very first salutation, the gravity and severity of *B. Bancroft* led him sharply to rebuke the good old man for a little black-

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black-work, which was upon the edges of his cuffs, asking him how he durst come before him with such cuffs, telling him very Bishoplike, that it were a good turne to lay him by the heeles for so doing. After this he would have no more to do with such absurd unreasonable men: but preached sometime where he might have liberty, as his weaknesse of body would suffer: and spent the rest of his time in reading, meditating, praying, and writing, saving that upon occasion he did instruct and comfort those which came to him in private, wherein he had a heavenly gift. He was indeed all his life after, beside the weaknesse of his body, pressed with want, not having (as he often complained to his friends) a place to rest his head in: which me thought was an upbraiding of the age and place where he lived with base regardlesnesse of pietie and learning: yet he never so much as consulted with himself of denying his sincerity, by pleasing the Bishops, of whom and their courtes he was wont to say, *They are a generation of the earth, earthly, and savour not the waies of God.* Which saying of his, they, and some Doctours of *Cambridge* have since made good, in that they could not indure, that the place from whence they thrust him, should be supplied by other honest men, though they were conformable, but with absolute authority at length forbad it, alledging that Puritanes were made by that Lecture: whereas the truth is, that one Lecture hath done more good to the Church of God in England, then all the Doctours of *Cambridge*: though I doe not deny, but some of them have wrought a good work.

By this one instance (of which kinde I would there were not a hundred in our land) it may easily appeare to the understanding Reader, that there is as much agreement betwixt our Bishops in their managing of Religion (except some 2. or 3, which went out of their elements, when they ventured on those places) and those powerfull Preachers who have been the chief means of revealing Gods arme unto salvation, as there is betwixt the light which cometh down from Heaven, and that thick mist which ariseth from the lowest pit.

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But we need not seek for demonstration of the Spirit which worketh in our Hierarchie from this opposition, look but at the fruits of it, where it hath all fulnesse of consent, as in Cathedrall Palaces, or Parishes of Bishops and Arch-bishops residence, such as *Lambeth* is, where all their Canons are in force, and have their full sway without contradiction: may come nearer unto them, and take a view of their families, even to them that wait in their Chambers, and see what godlinesse there is to be found. Have there not more of God and his Kingdom appeared in some one Congregation of those Ministers which they have silenced for unconformity, then in all the Bishops Families that are now in *England*? Was there ever any of them that could indure such a Parish as *Lambeth* is, if they had such power of reforming it as the Arch-bishops have?

To returne therefore unto our Authour: whilst he lived a private life, being thus stricken with the Bishops Planet, he had time to apply his able wit and judgement unto the discussing of many questions, which if the Prelates had nor forced such leasure upon him, it may be he would have passed by with others. And among the rest, by Gods providence he was directed to these Ecclesiasticall Controversies which concerne our Diocesan state in *England*: wherein, as in all other questions which he dealt in, he hath shewed such distinct and pearcing understanding, together with evidence of truth, as cannot but give good satisfaction to him, that in these things seeketh light.

He might indeed have chosen other particular corruptions to have written on, if it had been his purpose either to have taught men, what they daily see and fee, or to have laboured about the branches, and leave the root untouched: But it was no delight unto him, for to prove that which no man doubted of, as that the common course and practise of our Prelates their Courts, their urging of subscriptions, with humane superstitious Ceremonies, as presumptuous insolencies against God and his Church: or proposterously to begin at the end of the streame for to cleane the water. He

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chose rather to search the fountaine of all that foulness wherewith our Churches are soiled : which he judged to be found in the constitutions here in this Treatise examined. And if these few questions be well considered, it will appeare that a multitude of pernicious abuses doe depend on those positions which in them are confuted. One fundamentall abuse in our Ecclesiasticall oppression is in the disposing of charges, or placing of Ministers over Congregations : It is called usually bestowing of Benefices or Livings, in an earthly phrase, which favourerth of the base corruption commonly practised. For Congregations ought not to be bestowed on Ministers, but Ministers on Congregations : the benefit or benefice of the Minister is not so much to be regarded, as of the Congregation : It is the calling and charge which every Minister should look at, not his living and benefice. Now these Benefices are bestowed ordinarily by the Patron (whether Popish, profane, or religious, all is one (and the Bishop, without any regard of the peoples call or consent: so as no lawfull marriage is made; no servant placed : against all Scripture, Councils and ancient examples. whereby it cometh ordinarily to passe, that Lawyers must determine of Ministers callings, after long suits and great charges ; as if Congregations and Farmes were held by one title and right. And sometime it is found that the Minister is a continuall plague unto his people, living in contention, spight and hatred with them, as many Law-suits do too too plainly witnesse. What is the reason ? Because Parishes are esteemed as no Churches, that ever were ordained by Christ, or received any power and privileges from him, but as mans creatures, and by man to be ordered as it pleaseth him. Another practise of like nature with the former, is that the Minister being called to one Congregation, becommeth a Pluralist, by taking another, or more livings, in spight of that Congregation, to which he was first and is still personally tied. And after all this he may be a Non-resident, abiding or preaching at none of his many livings. Nay, he may chop and change, sell and buy like a Merchant, so he do it closely ; which is such an abomination, as *Rome* and



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and Trint condemneth, and Hell it selfe will icase defend. What is the ground? Because (forsooth) Christ hath not appointed Parishes, their officers, and offices, and therefore no man is bound further in this kinde, then mens Lawes, canons, customes, and injunctions doe prescribe unto them. For a grave Doctor of *Cambridge* answered one that questioned him for his grosse non-residencie, viz. that Parishes were divided by a Pope: insinuating as it seemeth, that he accounted it a point of Popery, for to tye Ministers unto their particular charges.

A third grosse corruption is, that the Officers in Congregations, Ministers, Church-warden., &c. are made servants to the Bishops, Chancellours, Archdeacons, &c. being as it were, their Promotors, Informers, and Executioners, in all matters of jurisdiction and government, for to bring in money into their purses: for performance also of which service to them, the Churchwardens upon every occasion are enforced to take such corporall oathes as not one of them doth ever keep, what other ground of this, beside the fore-mentioned, that particular Congregations are no spirituall incorporations, and therefore must have no officers for government within themselves?

Now all these confusions, with many others of the same kinde. how they are condemned in the very foundation of them, M. Baynes here sheweth in the first question, by maintaining the divine constitution of a particular Church, in one Congregation. In which question he maintaineth against his adversaries a course not unlike to that which *Armuchanus*, in the daies of King Edward the third, contended for against the begging Friers, in his Book called *The Defence of Curates*: For when those Friers inroached upon the priviledges of Parochiall Ministers, he withstood them upon these grounds: *Ecclesia Parochialis juxta verba Moysi, Deut. 12. est locus electus a Deo, in quo debemus accipere cuncta quae praecepit Dominus ex Sacramentis. Parochus est ordinarius Parochiani: est persona a Deo precepta, vel mandato Dei ad illud ministerium explendum electa.* Which if they be granted, our adversaries cause may go a begging with the forelaid Friers.

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Another sort of corruptions there are, which though they depend upon the same ground with the former, yet immediately flow out of the Hierarchie. What is more dissonant from the revealed will of Christ in the Gospell, even also from the State of the Primitive Church, then that the Church and Kingdom of Christ should be managed, as the Kingdoms of the world; by a Lordly authority, with externall pomp, commanding power, contentious Courts of judgement, furnished with Chancellours, Officials, Commissaries, Advocates, Proctours, Paritors, and such like humane devices? Yet all this doth necessarily follow upon the admitting of such Bishops as ours are in *England*: who not onely are Lords over the Flock, but do professe so much in the highest degree, when they tell us plainly, that their Laws or Canons do binde mens consciences. For herein we are like to the people of *Israel*, who would not have God for their immediate King, but would have such Kings as other Nations: Even so the Papists, and we after them, refuse to have Christ an immediate King, in the immediate government of the Church; but must have Lordly Rulers, with state in Ecclesiasticall affaires, such as the world hath in Civill.

What a miserable pickle are the most of our Ministers in, when they are urged to give an account of their calling? To a Papist indeed they can give a shuffling answer, that they have ordination from Bishops, which Bishops were ordained by other Bishops, & they, or their orderers, by Popish Bishops: this in part may stop the mouth of a Papist: but let a Protestant which doubteth of these matters move the question: and what then will they say? If they flie to Popish Bishops, as they are Popish, then let them go no longer masked under the name of Protestants. If they alledge succession by them from the Apostles, then (to say nothing of the appropriating of this succession unto the Popes chaire, in whose name, and by whose authority our English Bishops did all things in times past) then I say they must take a great time for the satisfying of a poore man concerning this question, and for the justifying of their station. For untill that out of good records they



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they can shew a perpetuall succession from the Apostles unto their Diocesi, which ordained them, and until they can make the poore man which doubteth, perceive the truth and certainty of those records (which I wish they will do at lease) they can never make that succession appeare. If they flie to the Kings Authority, the King himselfe will forsake them, and deny that he taketh upon him to make or call Ministers. If to the present Bishops and Arch-bishops, alas they are as far to seek as themselves, and much further. The proper cause of all this misery, is the lifting up of a Lordly Prelacy, upon the ruines of the Church liberties.

How intolerable a bondage is it, that a Minister being called to a charge, may not preach to his people except he hath a licence from the Bishop or Arch-bishop: Cannot receive the best of his Congregation to communion if he be censured in the spirituall Courts, though it be but for not paying of six pence which they required of him in any name, be the man otherwise never so innocent: nor keep one from the Communion, that is not presented in those Courts, or being presented, is for money absolved, though he be never so scandalous: and must oftentimes (if he will hold his place) against his conscience put back those from Communion with Christ, whom Christ doth call unto it (as good Christians, if they will not kneele) and receive those that Christ putteth back, at the command of a mortall man.

What a burthen are poore Ministers pressed with, in that many hundreds of them depend upon one Bishop and his Officers: they must hurry up to the spirituall Court upon every occasion, there to stand with cap in hand, not onely before a Bishop, but before his Chancellour, to be railed on many times at his pleasure: to be censured, suspended, deprived, for not observing some of those Canons, which were of purpose framed for snares, when far more ancient and honest Canons are every day broken by these Iudges themselves for lucre sake, as in the making of *Utopian* Ministers, who have no people to minister unto; in their holding of commendans, in their taking of money, even to extortion, for Orders and

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institutions : in their symony, as well by giving as by taking : and in all their idle, covetous, and ambitious pompe? I or all these and such like abuses : we are beholding to the Lord lineffe of our Hierarchie : which is the root of it, is here overthrown by Mr Bayne, in the conclusions of the second and third Question. About which he hath the very same controversy, that *Marsilius Patavinus* in part undertooke long since, about the time of *Edward* the second, against the Pope. For he in his Book called *Defensor pacis*, laieth the same grounds that here are maintained. Some of his words, though they be large, I will here set down for the Readers information.

*Potestas clavium sive solvendi & ligandi, est essentialis & inseparabilis Presbytero in quantum Presbyter est. In hac auctoritate, Episcopus a sacerdote non differt, teste Hieronymo, imo verius Apostolo, cujus etiam est aperta sententia. Inquit enim Hieronymus super Mat. 16. Habens quidem eandem judicariam potestatem alii Apostoli, habet omnes Ecclesia in Presbyteris & Episcopis: praponeis in hoc Presbyteros quonia authoritas hac debetur Presbytero, in quantum Presbyter, primo, & secundum quod ipsum. Hac nomina Presbyter & Episcopus in primitiva Ecclesia fuerunt synonyma, quamvis a diversis proprietatibus eidem imposita fuerint, Presbyter ab aetate nomen impositum est, quasi senior: Episcopus vero a dignitate, cum cura super alios, quasi superintendens. Many things are there discoursed to the same purpose, dict. 2. c. 15. It were too long to recite all. Yet one thing is worthy to be observed how he interpreteth a phrase of *Ierome* so much alledged, and built upon by the Patrons of our Hierarchie. *Ierome* saith *ad Evagr.* that a Bishop doth nothing, excepting ordination, which a Presbyter may not do. Of this testimony *D. Downam* avoucheth, that nothing can be more pregnant then it, to prove that Bishops were superiour to Presbyters in power of ordination. But heare what this ancient Writer saith, *Ordinatio non significat ibi potestatem conferendi, cum collationem sacrorum ordinum: sed Oeconomicam potestatem regulandi vel dirigendi Ecclesiasticum, atque personas quantum ad exercitium divini cultus in templo; unde ab antiquis, legumlatoribus vocantur Oeconomi reverendi.**

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It would be over long to declare all the use which may be made of this Treatise, which being it self so short, forbiddeth prolixity in the Preface. If the Author had lived to have accomplished his purpose, in perfecting of this work, he would (it may be) have added such considerations as these: or at least he would have left all so cleare, that any attentive Reader might easily have concluded them from his premises. For supply of that defect, these practicall observations are noted: which with the dispute it self, I leave to be pondered by the conscionable Reader.

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QUESTION IS.  
WHETHER CHRIST DID INSTITUTE  
or the Apostles frame any Dioceſan forme of  
Churches, or Pariſhionall onely.



OR determining this Question, we will first set down the Arguments which affirme it. Secondly, those which deny. Thirdly, lay down some responsive conclusions, and answer the objections made against that part we take to be the truth.

Those who affirme the frame of Dioceſan Churches, vouch their Arguments: partly from Scripture: partly from presidents, or instances sacred and Ecclesiasticall. Finally, from the congruity it hath with reason, that so they should be constituted.

The first objection is taken from comparing those two Scriptures, *Titus 1. 5. Acts 14. 23. Ordaine Elders City by City. They ordained Elders Church by Church.* Hence it is thus argued. They who ordained that a City, with the Suburbs and region about it, should make but one Church, they ordained a Dioceſan Church. But the Apostles, who use these phrases as equipollent, *To ordaine Presbyters in every City, and to ordaine them in every Church,* appointed, that a City, with the Suburbs and region about it, should make but one Church. Ergo. The Apostles constituted a Dioceſan Church.

The reason of the Proposition is, because Christians converted in a City, with the Suburbs, Villages, and Countries about it, could not be so few, as to make but a Pariſhionall Church. The Assumption is cleare, for these phrases are used, as *ad equate*, and being so used, needs it must be that the Apostles framed Cities, Suburbs, and regions into one Church.

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2 They argue from examples : Sacred and Ecclesiasticall. Sacred, are taken out of the Old and New Testament. Ecclesiasticall, from the Primitive times, and from Patternes in our own times : yea, even from such Churches, as we bold Reformed, as those in *Belgia* and *Geneva*.

To begin with the Church of the *Jews* in the Old Testament, whence they reason thus. That which many particular Synagogues were then (because they were all but one Common-wealth, and had all but one profession) that may many Christian Churches now be upon the like grounds. But they then, though many Synagogues, yet because they were all but one Kingdom, and had all but one profession, were all one Nationall Church. Ergo. Upon like grounds many Churches with us, in a Nation or City, may be one Nationall or Diocesan Church.

Secondly, the Church of *Ierusalem* in the New Testament is objected. 1 That which the Apostles intended should be a head Church to all Christians in *Iudea*, that was a Diocesan Church. But this they did by the Church of *Ierusalem*. Ergo. 2 That which was more numberfome, then could meet Parishionally, was no Parishionall, but Diocesan Church. But that Christ was such. First, by growing to 3000, then 5000, *Acts* 2.41. *Acts* 4.4, then to have millions in it, *Acts* 21.20. Ergo, the Church of *Ierusalem* was not a Parishionall, but a Diocesan Church.

Thirdly, the Church of *Corinth* is objected to have been a Metropolitan Church. He who writing to the Church of *Corinth*, doth write to all the Saints in *Achaia* with it, doth imply, that they were all subordinate to that Church. But this doth *Paul*, 1 *Cor.* 2.1. Ergo. Secondly, He who saluteth joyntly the *Corinthians* and *Achaians*, and calleth the Church of *Corinth* by the name of *Achaia*, and names it with preheminence before the rest of *Achaia*, doth imply that the Church of *Corinth* was the Metropolitan Church to which all *Achaia* was subject. But the Apostle doth this, 2 *Cor.* 9.2. & 11.11, 8.9, 10. Ergo.

Fourthly, that which was the Mother City of all *Macedonia*, the Church in that City must be, if not a Metropolitan, yet a Diocesan Church. But *Philippi* was so. Ergo.

The fifth is from the Churches of *Asia*, which are thus proved, at least to have been Diocesan. 1 Those seven Churches which contained all other Churches in *Asia* strictly taken, whether in City or Countrey ; those seven were for their circuit, Metropolitan, or Diocesan Churches. But those seven did containe all other in *Asia*. Ergo. 2 He who writing to all Churches in *Asia*, writeth by name, but to these seven, he doth imply, that all the rest were contained in these. But Christ writing to the seven, writeth to all Churches in *Asia*, not

to name that five of these were Metropolitan Cities, two Dioceſan at leaſt, viz. *Philadelphia* and *Thyatira*. 3 He who maketh the ſingular Church he writeth to, to be a multitude of Churches, not one onely (as the body is not one member onely) he doth make that one Church, to which he writeth in ſingular, to be a Dioceſan Church. But Chriſt in his Epiphonematicall concluſion to every Church, which he had ſpoken to in ſingular, doth ſpeak of the ſame as of a multitude. *Let him that hath eares, heare, what the Spirit ſaith to the Churches.* Ergo.

Thus leaving Sacred examples, we come to Eccleſiaſticall.

First, in regard of thoſe ancient churches, *Rome*, *Alexandria*. It is impoſſible they ſhould be a Pariſhionall congregation 200 years after Chriſt. For if the multitude of Chriſtians did in *Jeruſalem* ſo increaſe within a little time, that they exceeded the proportion of one congregation, how much more likely is it that Chriſtians in *Rome* and *Alexandria* did ſo increaſe in 200 years, that they could not keep in one particular Aſſembly. But the firſt is true. Ergo, alſo the latter. Which is yet further confirmed by that which *Tertullian* and *Cornelius* teſtifie of their times.

To come from theſe to our moderne reformed churches, theſe prove a Dioceſan church. That reſpect which many congregations diſtinct may have now aſſembled in one place, that they may have ſeuered in many places. For the unity of the place is but extrinſick to the unity of the congregation. But many diſtinct congregations gathered in one City church, may make, we ſay, one church, as they do in the Netherlands. Ergo, diſtinct congregations, ſeuered in divers places may make one church. If many churches, which may ſubject themſelves to the government of one Presbytery, may ſo make one, they may ſubject themſelves to a Biſhop and Cathedrall conſiſtory, and ſo make one. But the 24 churches of *Geneva*, had the Territories belonging to it, do ſubject themſelves to the government of one Presbytery, and ſo make one. For ſo farre as two meet in a third, they are one in it. Ergo.

The third principall Argument is from reaſon. If City churches onely, and not the churches of Villages, and Countrey Towns, had Biſhops, Presbyters, and Deacons planted in them, then were thoſe Citie churches Dioceſan churches. But Citie Churches onely had theſe. Ergo, Citie churches were Dioceſan, diſtinguiſhed from Pariſhionall churches. The Aſſumption is proved firſt by Scripture, *Titus* 1. 5. *Acts* 14. 23. Secondly, this is proved by Eccleſiaſticall Story. They who are given to labour the conuerſion of the Regions, rather then tend thoſe already converted, they were not given to a Pariſhionall Church. But the

Presbyters planted by the Apostles were so. *Ergo*. They who were set in a Church before Parishes were, could not be given to a Parishionall Church. But such were the Presbyters of the Apostles institution. *Ergo*. For it is plaine in the practise of all ages, from the first division, that no Church but the Mother Church had a Presbytery and a Bishop, but Presbyters onely. Nay, it was ever by Councils condemned, and by the judgement of the ancient forbidden, that in Towns or Villages, any but a Presbyter should be planted. 3 This is also proved by reason, for it was no more possible to have Bishops and Presbyters in every Parish, then to have a Maior and Aldermen (such as we have in London) in every Town. 2 If every Parish had a Presbyter, then had they power of ordination, and furnishing themselves with a Minister, when now they were destitute. But they were alwaies in this case dependant on the City. *Ergo*. There was then a Diocesan Church, having government of others. Presbyters could not ordaine: *sede vacante*, though they did at first, as in the Church of Alexandria. Let any shew for 400. years a Parishionall Church with a Presbytery in it.

Now we must muster those forces which oppose these Diocesan Churches, allowing onely such Churches to be instituted of Christ, which may meet in one Congregation ordinarily.

The word which without some modification super-added, doth signifie onely such a company as called forth, may assemble Politically, that word being alone, doth signifie such a Church as may to holy purposes ordinarily meet in one. But the word Church, which Christ and his Apostles did institute, is used indefinitely, and signifieth no more. *Ergo*. *Vbi lex non distinguit, non distinguendum*. 2 The Scripture speaketh of the Churches in a Kingdom or Province, alwaies in the plurall number, without any note of difference, as equall one with the other. *Ergo*, it doth not know Provinciall, Nationall. or Diocesan Churches. Let a reason be given, why it should never speak in the singular number, had they been a singular Church.

Secondly, let us come to examples: the Churches the Apostles planted were such as might and did congregate.

First, that of Jerusalem, though there were in it toward 500 Synagogues, yet the Christian Church was but one, and such as did congregate into one place ordinarily after the accessse of 5000 to it, *Acts* 2.46. & 5.12. & 6.1. & 15.25. & 21. 22. & 25. 22. For their ordinary meeting, as it is, *Acts* 2.46. daily, could not be a Panegericall meeting. Again, if they might meet Synodically, why might they not meet then in daily course; though the universall meeting of a Church is not so firly called Synodicall: And though they



they are said to be millions of Beleevers, yet that was by accident of a circumstance, happily the Pasſeover. We muſt not judge the greatneſſe of a water by that it is, when now it is up and ſwelleth by accident of ſome inundations. They had not a ſettled ſtate there, by which they did get the right of being ſet members. Yea, it is likely, they were and continued but one Congregation. For 40 years after they were not ſo great a multitude, but that *Pella*, like to the *Zohar of Lor*, a little Town could receive them. But more of this in the answer to the objection.

Secondly, ſo the Church of *Antiochia*, was but one Church. *Act. 14. 27.* they are ſaid to have gathered the Church together. *Obj.* That is the Miniſters, or repreſentative Church. *Anſ. 1.* For Miniſters onely the Church is never uſed. *2* By analogie, *Act. 11.* Peter gave account before the whole Church, even the Church of the faithfull. *Ergo.* *3* They made relation to that Church, which had ſent them forth with prayer and impoſition of hands, and this Church ſtood of all thoſe who aſſembled to the publique ſervice and worſhip of God. *4* The people of the Church of *Antioch* were gathered together to conſider of decrees ſent them by the Apoſtles from Jeruſalem, *vi. 12. 13.*

Thirdly, the Church of *Corinth* was one Congregation, which did for the ſervice of God, or exerciſe of Diſcipline meet together. *1 Cor. 5. 4. 1 Cor. 14. 25. verſ. 26. 1 Cor. 11. 17. verſ. 23. in uno & eodem loco.* That whole Church which was guilty of a ſinner uncaſt forth, could not be a Dioceſan Church, neither can the word *congregatio* ſignifying together, ever be ſhewed to ſignifie any thing elſe, beſides one particular Aſſembly.

Fourthly, the Church of *Ephesus* was but one flock. Firſt, it is likely that it was of no other forme then the other. Secondly, it was but one flock; that flock which Presbyters might jointly feed, was but one. They had but one Dioceſan Biſhop. If Presbyters onely, then none but Pariſhionall Churches in and about Ephesus. There may be many flocks, but God ordained none, but ſuch as may wholly meet with thoſe, who have the care of feeding and governing of them. Peter indeed, *1 Pet. 5. 2.* calleth all thoſe he writeth to, one flocke: but that is in regard either of the myſticall eſtate of the faithfull, or in reſpect of the common nature which is in all churches one and the ſame: but properly, and in externall adunation, one flock is but one congregation. Thirdly, Pariſhes according to the adverſe opinion, were not then divided. Neither doth the long and fruitfull labour of the Apoſtles argue, that there ſhould bee Pariſh churches in Dioceſan wiſe added; but a greater number of ſister Churches. But when it, is ſaid that all Asia did heare: the

meaning is, that from hand to hand it did runne thorow *Asia*, so as Churches were planted every where, even where *Paul* came not, as at *Colosse*. There might be many Churches in *Asia*, and many converted by *Peter* and others fruitfull labour, without subordination of Churches.

Examples Ecclesiasticall. 1 *Ignatius* exhorteth the Church of the *Ephesians*, though numberfome, to meet together often in one Place, Epistle to the *Ephesians*, and to the *Philippians*: where the Bishop is, let the people be gathered to him, as where *Christ* is, there is the whole Host of Heaven. He calleth his Church of *Antioch* a Synagogue of God, which cannot agree to a Diocesan church: For these were particular congregations, opposed as to that Nationall Church, so to all Provinciaall and Diocesan. Neither doth he call himselfe Bishop of *Syria*, but as he was, Bishop of the congregation in *Syria*, as a Minister stileth himselfe a Minister of the Church of *England*.

2 *Iustine* and *Irenaeus* knew no kinde of Church in the world which did not assemble on the Sabbath. But a Diocesan Church cannot.

3 *Tertullian Apol. cap. 39.* doth shew that all Churches in his time did meet, and did worship God, in which prayers, readings, exhortations, and all manner of censures were performed. He knew no Churches which had not power of censures within themselves.

4 Churches are said at first to have been Parishes, and Parishes within Cities, *Euseb. lib. 3. cap. 44. lib. 4. cap. 21. lib. 2. cap. 6. lib. 4. cap. 21.* and *S. Iohn, lib. 3. cap. 23.* saith to the Bishop, *redde iuvenem quem tibi ego & Christus teste Ecclesia tua tradidimus.* That Church in whose presence *Iohn* might commit his depositum, or trust, was but one Congregation, *lib. 4. cap. 11.* *Hyginus* and *Pius* are said to have undertaken the Ministry of the Church of *Rome*: which Church was such therefore, as they might minister unto, *lib. 7. 7.* *Dionysius Alexand.* writeth to *Xistus*, and the Church which he governed. A Diocesan Church cannot receive letters. Before *Iulian* and *Demetrius* his time, there is no mention of Churches in a Bishops Parish. The Church of *Alexandria* was within the City, *lib. 7. cap. 2.* *Cornelius* is said, *officium Episcopi implevisse in civitate Roma ex Cyp. lib. 1. Epist. 3.* *Cornelius Felicissimum ex Ecclesia pepulit qui eam tamen de Provincia pelleri non potuit. Vide Rufinum lib. 1. cap. 6.* *suburbicarianum Ecclesiarum tantum curam gessit.* *Cyprian* was Pastor *Parocia* in *Carthagine*, of the Parish in *Carthage*, *Eusebius lib. 7. cap. 3. ex verbis Cypriani, lib. 1. cap. 4.*

5 It is the rule of Scripture, that a Bishop should be chosen in sight of his people. Bishops were chosen long after by the people.

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As of *Rome*, and others by the people committed to them, *Cypri. lib. 4. Epist. 1.* Neighbour Bishops should come to the people over whom a Bishop was to be set, and chose the Bishop in presence of the people. Schismes were said to be from thence, *Quod Episcopo universa fraternitas non obtemperat, Cyp. Epist. 55. tota fraternitas in unius congregationis tota multitudo, ex qua componitur Ecclesia particulari. Sabino de universa fraternitatis suffragio Episcopatus fuit delatus. Cyp. lib. 1. Epist. 47. 58, 68. Ecclesiæ igitur circuitus non fuit major, quam ut Episcopus totam plebem suam in negotiis huiusmodi convocare potuerit. Soc. lib. 7. cap. 3. de Agapeto. Convocavit omnem clerum & populum qui erat intra illius jurisdictionem.*

6 The Chorepiscopi were Bishops in Villages; there is no likelihood of the other notation. Their adversaries in opposing them never object that they were as Delegates, or Suffragan Bishops to them.

7 Bishops were wont to go forth to confirme all the baptized through the Diocesse.

8 They were neighbours, and might meet a dozen, six, three, in the cause of a Bishop.

9 They were united, sometimes in Provinciall Councils, in which many Bishops met twice yearly, *Ruffin. lib. 1. cap. 6. Victor Vicensis* reporteth in a time when they were fewest in *Africa*: in persecution *Vandalica*, 660 fled to save themselves. *Austin* saith there were innumerable orthodox Bishops in *Africa*: and the Provinciall Councils do confirme the same.

Now by reason it is cleare that Churches were not Metropolitan or Diocesan.

1 That Church whose causes are wanting, that Church is wanting. But in a Diocesan Church causes are not to be found. *Ergo.*

First, the efficient cause, God ordaining. For none can take on him to be a Minister *Diocesan*: no place to be a place, where the Assembly *Diocesan* should be held; no people can worship God in repairing to this place and ministry, without warrant of his Word. *Ergo.* In the Nationall Church of the Jews, *Aaron* and his Sonnes tooke not that honour, it was given them: The place of the Nationall meeting, God chose *Ierusalem*. The people he precisely bound to practise some ordinances of worship no where but there, and to appear there before him. Secondly, the matter of a *Diocesan* Church is people within such a circuit, obliged to meet at least on solemn daies, wheresoever the *Diocesan* Ministers and Ordinances of worship are exercised; Pastours who have callings to tend them and minister to them in this *Diocesan* meeting now assembled. Finally, the actuall meetings of them to such end, as such more solemn and publique meetings are ordained to, are no where commanded.

manded, nor in any fashion were ever by any warrant of the Word practised.

If any say, these are not the causes of a Diocesan church, but an ordinance of God binding persons within such a circuit to subject themselves to such a church and the ministerie thereof, that they may be governed by them.

I answer. First, there is no ordinance of God for this, that can be shewed, that churches within such a circuit should be tyed to a certaine head church for government. Nay it is false. For every church by Christs institution hath a power of government; and the Synagogue had in ordinarie matters, the government that the Church of Jerusalem had; (being all over) except onely in some reserved causes. Secondly, I say, that this will not make a Diocesan church formally so called. As a Nationall church could not formally bee without binding the whole Nation to exercise ordinances of worship in the head church of it: So by proportion. Yea government is a thing which doth now *accidere* to a church constituted, and doth not essentially concur as matter or forme to constitute a church of this or that kinde. Again, were this true, that the Diocesan Pastors and Ministers have onely government committed to them, then it will follow, that they onely have the governing of particular churches, who are not any way Pastors of them, ministring Word and Sacraments to them. But this is most absurd, that their proper and ordinary Pastors, who dispence the Word and Sacraments them, should not have *potestatem pedis*, nothing to doe in governing those flockes which depend on them. If any say, they were not *actu*, but they were *virtute potentie*: I say, it is also to make the Apostles Churches imperfect: and how can this be known but by a presumed intention, which hath nothing to shew it, but that after event of things.

From the effect I argue.

2 Those churches which Christ did ordeine and the Apostles plant, might ordinarily assemble to the ordinances of worship. But a Diocesan church cannot ordinarily assemble. Ergo. For when God will have mercy and not sacrifice, and the Sabbath is for man, he will not for ever ordaine a thing so unequall and impossible, as is the ordinarie assembling of a Diocesan multitude. If any distinguishing the assumption, and consider a Diocesan as she is in her parts, or as she is a *totum*, standing of her parts now collected together, and say she may, and doth meet and communicate, and edifie her selfe in the first respect. I answer, this is nothing, and doth prove her to be nothing. as she is a Diocesan Church; *quia quid quid est, agit secundum quod est*. If therefore a Diocesan Church were a real Church, she must have the effect of such a Church; to wit, assembling

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assembling, as she is Dioceſan. The Synagogues through Iſrael met Sabbath by Sabbath, but were no Nationall Church in this regard; that is to ſay, as it is a Nationall Church, it had her Nationall reall meetings.

I reaſon thirdly from the ſubject.

3 That Church which doth *per ſe*, eſſentially require locall bounds of place, that muſt have locall limits ſet forth of God. But a Dioceſan Church doth ſo. *Ergo*. Whence I thus inferre, He who inſtitutes a Dioceſan Church, muſt needs ſet out the locall bounds of this Church. But God hath not ſet out any locall bounds of this Church in the New Teſtament: *Ergo*, he hath not inſtituted any Dioceſan Church. The propoſition is certain: for this doth jenter in the definition of a Dioceſan Church, as alſo of a Nationall. And therefore God inſtituting the Nationall Church of the Jewes, did as in a Map ſet forth the limits of that Nation. So alſo if he had inſtituted Dioceſan and Provinciall Churches, he would have appointed locall bounds, if not particularly deſcribed, yet known and certain. But God hath not done this. For the Church of the New Teſtament is not thus tyed to places; it being ſo with the power of teaching, and the Eccleſiaſticall juřiſdiction, that it doth *reſpicere ſubditos*, onely *per ſe*, not *terminos locales*. Civill juřiſdiction doth *reſpicere ſolum* primarily, the ſubjects on it in the ſecond place. As for that commandement of *appointing Preſbyters City by City*, it is too weak a ſpar for this building. Again, that Church which may be ſaid to be in a City, is not Dioceſan. But the Churches which the Apoſtles planted, are ſaid to be in Cities. *Ergo*. If one ſay to the propoſition, they may; becauſe the head Church is in the Citie. *Answer*. The Churches the Apoſtles planted are taken for the multitude of Saints united into ſuch a body Eccleſiaſticall. But the multitude of Saints through a Dioceſſe cannot be ſaid to be in a City. *Ergo*. The ſoule may be ſaid to be in the head, though it be in other parts; and God in Heaven. God, becauſe of his moſt infinite and indiviſible nature; And ſo the ſoule, becauſe it is indiviſible, and is as all of it in every part, not as a thing placed in a place containing it, but as a forme in that which is informed by it. But in things which have quantity, and are part out of another, there is not the like reaſon.

4 From the adjuncts. That Church which hath no time ſet, wherin to aſſemble, is no Church. I ſuppoſe the ground above, that nothing but union of a Dioceſſe in worſhip, can make a Dioceſan Church. But this Church hath no time. Ordinary it cannot have; extraordinary ſolemnities God hath not commanded. *Ergo*. There is no ſuch Church. For if it be a reall Dioceſan Church, it muſt have a reall action, according to that nature of which it is. The action formall of a Church indefinite is to meet and communicate in worſhip. Of

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a Nationall Church, is to meet Nationally, and communicate in worship. If then it must meet, it must have sometime set down, ordinary or extraordinary. But God hath done neither. The Churches, which the Apostles planted, where in their times most perfect and flourishing. But Diocesan Churches were not: for in those times they were but in *seminali* infolded, not explicated, as the adversaries confesse.

4 That which maketh Gods dispensation incongruous to his Ministers, is absurd. But a Diocesan frame of Church doth so. *Ergo.* That which maketh God give his extraordinary gifts to Ministers of Churches in the Apostles times, when now they had but one Congregation, and give ordinary gifts onely when now they had 800 Churches under them, is absurd. But this doth the Diocesan frame. *Ergo.*

5 The Churches, throughout which a Presbyter might do the office of a teaching Presbyter, and a Deacon the office of a Deacon, were not Diocesan. But every Presbyter might minister in the Word and Sacraments throughout the Church to which he was called; so might a Deacon tend to the poore of the whole Church, whereof he was a Deacon. *Ergo.* these were not Diocesan. The reason of the proposition is. No Presbyter can through many Congregations performe ordinary ministry. In which regard the Canon law forbiddeth that Presbyters should have many Churches, C. 10. q. 3. *Vni plures Ecclesie uni nequaquam committantur Presbytero: quia solus per Ecclesias nec Officium valet persolvere, nec rebus earum necessarium curam impendere.*

6 If God had planted Diocesan Churches, that is, ordained that all within City, Suburbs, and regions, should make but one Diocesan Church, then may not two Diocesses be united into one Church, or another Church and Bishop be set within the circuit of a Diocesan Church. But neither of these are so. The judgement of the African Fathers shew the one, and the Canon law doth shew the other, p. 2. cap. 16. 41. *Ergo.*

7 If God appointed the frame of the Church Diocesan standing of one chiefe Church, others united in subjection: then can there not be the perfection of a Church in one Congregation. But where there may be a sufficient multitude deserving a proper Pastour or Bishop, requiring a number of Presbyters and Deacons to minister unto them, there may be the perfection of a Church. But in some one Congregation may be such a multitude. *Ergo.*

8 Those Churches which may lawfully have Bishops, are such Churches as God instituted. But Churches in Towns, populous Villages, have had, and may have their Bishops. *Ergo.* This is proved by every populous Town, such as our Market Townes, and

and others; yea by a *synecdoche*, Villages; for there they taught as well as in Cities. There were Synagogues as well as in Cities. They excepted against them afterward in unconformity to Law. The testimony of *Jerome* sheweth what kinde of Congregations were they of which *Epiphanius* testifieth. And the Fathers of *Africa* did not require, that a Diocesan multitude, but a sufficient multitude, not through every part, for then they should have had to doe in City Churches, but in that part of the Diocese where a Presbyter onely had served the turne, should have their Bishop.

If Diocesan Churches, and Provinciall Churches be Gods frame, then we had no Churches in *Brittaine* of Gods frame, before that *Austin* was sent by *Gregory* the great. But here were Churches from before *Tertullian*, after the frame God requireth, at least in their judgements. *Ergo*.

Now to come to open the termes, and lay down conclusions: whether Diocesan or Parishionall Churches were constituted.

First, the word *Church* we understand here, not figuratively: taken Metonymically for the place, *Synecd.* For Ministers administering ordinances: but properly, for a body politique, standing of people to be taught and governed, and of Teachers and Governours.

Secondly, it may be asked, what is meant by a 'Diocesan Church? *Ans.* Such a frame in which many Churches are united with one head Church, as partaking in holy things, or at least in that power of government which is in the chiefe Church, for all the other within such or such a Circuit. These phrases of a *Diocese*, a *Diocesan Bishop*, or *Church*, are all since the time of *Constantine*, yea the two last much later. A *Diocese* seemeth from the Common-wealth to have been taken up in the Church, from what time Bishops had Territories, ample demaines, and some degree of civill jurisdiction annexed to them. For a *Diocese* by the Lawyers, is a circuit of Provinces, such as the *Romane* Presidents had: or *active*, an administration of those Provinces with jurisdiction. *L. unica. c. ut omnes judices.* And in the Canon law, sometimes *Provincia* and *Diocesis* are used promiscuously. *dist. 50. c. 7.* But the ancientest use of this word was to note the Territory, or Countrey circuit, opposed to the City. Thus the Countrey Churches are called *Diocæsane Ecclesia.* *cont. tit. c. 8.*

Thus *Baptisimales Ecclesia* were contra-distinguished to Parishionall. These had every one a *Diocese*, and the Inhabitants were called *Diocæsani*: these Churches had a moytie of houses dwelling in neighbour-hood that belonged to them; but at length by a *Synecdoche*, the whole Church was called a *Diocese*, though the Canonists dispute whether it may be so called, seeing the *Diocese* is



the meaner part by much, in comparison of the City and should not give the denomination to the whole. So at length the Bishop was called *Diocesanus*, and the Church which had been called *Ecclesia Civitatis, matrix, nutrix, Cathedralis*, grew to be called *Diocesan*. But here we take a Diocesan Church for such a head Church, with which all Churches in such a Circuit hath reall union, and communion in some sacred things. Now a Diocesan Church may be put *obiective*, that is, for a Church in which are Ministers and Ministry for the good of the whole Diocese, though they should never assemble, as the worship in the Church of *Ierusalem* was for all *Iudea*, and profited though absent. Or it may be put formally for a body politique, a Congregation of Beleevers through a Diocese, with the Ministers of the same, having some reall union and communion in sacred things. We deny any such Church.

A Parishionall Church may be considered *Materially* or *Formally*. Materially, as it is a Church within such locall bounds, the members whereof dwell, contiguously one bordering upon the other. This God instituted not, for it is accidentall to the Church, may *ab esse*, and *ad esse*, a Church remaining one. If a Parishionall Church in *London* should dwell, as the Dutch do, one farre enough from the other, while the same Beleevers were united with the same Governours, the Church were not changed, though the place were altered. Secondly, it is put formally, for a multitude which do in manner of a Parish ordinarily congregate; such Churches, and such onely we say God erected.

Now for some conclusious, what we agree in, then what severs us.

*Conclus. 1.* Churches of Cities, Provinces, Kingdoms, may be called Diocesan, Provinziall, Nationall Churches, as the Churches of the world are called Oecumenicall, yea haply not without warrant of Scripture; As *1 Pet. 1. 1.* writing to all those dispersed Churches, speaketh of them singularly as of one flock, *1 Pet. 5. 2.* The reason is, things may be called not onely as they are really in themselves, but according to some respect of reason, under which we may apprehend them.

*Concl. 2.* That there may be a reall Diocesan, Nationall, or head Church, wherewith others should be bound to communicate more solemnly in Word and Sacraments, and in some more reserved cases concerning their government. This was done in the Church of *Iudea*. Our men are too shie, that feare to come to this proposition, *de passe*. I am sure our adversaries will grant us, that our Parishionall frame might have been so constituted.

*Conclis. 3.* That there cannot be such a frame of Church, but by Gods institution. No Ministers can take this honour, but they must



(as *Aaron*) be called to it. When nothing in nature can haue further degree of perfection, then the authour of nature putteth into it; how much more must the degree of perfection and eminence in things Ecclesiasticall, depend on God? We may reason from the Church of *Iudea*, as a *part*, to prove. That there cannot be such a Church, but that all subordinates must communicate with the chiefeft head Church in some sacred things, which may make them one Church. Thus there would not have been a Church Nationall of the Jews, but that all the Nation had union and communion together, even in the worship and ordinances of worship. The men onely went up, so the male onely were circumcised: but the female representatively went up in them.

*Object.* It is enough if the communion be in government, which all our opposites grant necessary.

*Answer.* This maketh them rather one *in tertio quodam separabili*, then one Church: government being a thing that commeth to a Church now constituted, and may be absent, the Church remaining a Church. The first Churches of Bishops, when now they were divided, did keep all other, who were the Bishops Presbyters strictly so called, and the people also in some communion with the Head Church; for in greater solemnities one and other went up thither. See *Decret. dist. 3. dist. 38.*

*Conclus. 4.* We agree in this, that Churches were in their first planting, either not actually Diocesan, being one Congregation without any other subordinate, or if they had any, yet were they imperfect, wanting many parts or members of particular Churches, which belonged to them.

That wherein we contradict one another, is, we affirme that no such head Church was ordained either virtually or actually, but that all Churches were singular congregations, equall, independant each of other in regard of subjection. Secondly, we say, were there a Diocesan granted, yet will it not follow, that Parish Churches should be without their government within themselves, but onely subject in some more common and transcendent cases. As it was with the Synagogues, and that Nationall Church of the Jews, and as it is betwixt Provinciall and Diocesan Churches. If any say there is not the same reason of a Diocesan Church and Parishionall: for that hath in it all the perfection of a Church. I answer, not; taken in comparison to a Provinciall Church, it is but a part and member, and hath not perfection, no more then a Parochiall Church hath, compared with a Diocesan.

Now followeth to answer the Arguments first proposed.

To the first, I answer to the proposition by distinction: Those who ordained that the *Civitas* and *Vici* people taken in regard of the whole

whole multitude of the one, and locall bounds of the other, should make but one Church, they did institute a Dioceſan Church. But thoſe who ſo inſtituted a Church in Citie, Suburbs, Countrey, that their number might bee compared fitly to one Congregation, they did not therefore ordaine a Dioceſan Church. Again to the aſſumption. But thoſe who uſe *City by City*, and *Church by Church*, as equivalent (which the Apoſtles do) they ordained that City, Suburbs, and Countrey, ſhould make but one Church. I anſwer by the like diſtinction. They who uſe *City by City*, people being taken for the whole multitude within the extent of theſe locall bounds, as equivalent with *Church by Church*, they may be ſaid to have ordained that City, Suburbs, and Territories, ſhould make but one Church. But thus the Apoſtles do not uſe them, as of equall ſignification. For the Citie had a reaſon of an ample continent; the Church of a thing contained. Theſe phraſes are, the one proper, the other metonymicall, and are therefore to be expounded the one by the other. He placed Presbyters *κατὰ πόλιν*, left wee ſhould underſtand it of the multitude and locall bounds, it is ſaid in the Acts of the Apoſtles that they placed them *κατ' ἐκκλησίαν*, *Church by Church*: becauſe Presbyters were not given but to Diſciples and Chriſtians now converted out of the multitude and locall limits wherewith Cities were bounded. Secondly, there is an *adequate* acception of theſe phraſes *per accidens*, not becauſe the City and Church was to make but one Church, but becauſe the Chriſtians by occaſion of their number, not being then too great, were framed into one Church; or becauſe by occaſion there was yet but one Church, not becauſe there was to be but one. Now he who thus uſeth them promiſcuouſly, doth imply that one Church was as yet conſtituted, not that there was to be but one through the circuit of City, Suburbs and Countrey. Thus likewiſe it is eaſily anſwered to the prooſe of the propoſition: For thus the multitude of Citizens converted and unconverted, could not be a Church of one Congregation, yet the number of thoſe who in City, Suburbs, and Territories, were actually converted, was no more then might be ordered into one Church, and the Apoſtles framing theſe into one on the preſent occaſion, did not exclude the after conſtituting of any other within the ſame locall bounds.

To the ſecond Argument: and firſt, to the objection from the Nationall Church of the Jews. I anſwer, denying the aſſumption. That the Synagogues being many, made one Church; becauſe they were all one Kingdom, one poſſeſſion. For thus there was one Oecumenicall Church, when the world was under one  
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Emperour, and of one profession. It is accidentall to the unity of a Church whether the Kingdom be one or no. If *Israel*, when God had divided the Kingdom into two, had gone up to *Ierusalem*, and kept there communion in the worship of that Church, they had still been one Church, though two Kingdoms. If here were as many Kings and Kingdoms as have been in *England*, so many as should belong to one Provinciaall Church, should be one Church, though many Kingdomes. The truth is, they were one Church, because they had union and Nationall communion in the ordinances of worship, which were in that one Church to which they all belonged. The high Priest was their proper Priest, he made intercession for them, blessed them, they were not to offer any where, but there. If any think this cannot be the cause, why they were one Church, under the government of one high Priest, for then should *Aaron* have been as well as *Melchisedeck*, a type of Christs Kingly office. I answer, there is *Priestly* Prelacie and Government, as well as *Princely*; They were under *Aaron* in the former regard, in which he was a shadow of Christ.

To the second instance of *Ierusalem*; wee deny the proposition. It might be intended for a Head and Mother Church in regard of order, and yet not be a Nationall church having power over others: If it should have been a Head, having power accordingly, as it was a Mother church, it should have been Head to all the world. Secondly, we deny the Assumption. That the Apostles ever intended, that it should be a Head to Christian churches through *Iudea*: as it had been before under the High Priest. That constitution was typical, and may better plead for an universall Christian church, then for a Nationall. Secondly, there is not the least intimation of Scripture this way. Thirdly, had this Divinity been known, the Fathers would not have suffered, that it should have been made a Diocesan church, and subjected to *Cæsarea*. To the Prosillogisme. The church which was so numbersome, that it could not meet ordinarily, could not bee a Parishionall church. This was so. *Ergo*, &c. To the proposition I answer. That which was by Inhabitants, who had *fixum domicilium*, so numbersome, that it could not meet, I grant it. But so this was not; by accident often many others were there *in transitu*. Secondly, nay we read that they did meet ordinarily, as is above-said, and in that deliberation about which the church of *Antioch* did send to them, as *Irenæus* affirmeth, *lib. 3. cap. 12. Univerſam eam convenisse.*

Luke

*Luke* affirmeth the same. As for that of millions of Belcevers, it is certaine, they were not fixed members of this Church. For would *Luke*, who reckoneth the growth of them to 5000. have concealed so notable accessions, whereby they say, they grew up to I know not how many thousands; there is no likelihood. Whether therefore they were such Belcevers as are mentioned, *Iohn* 2. or whether by occasion of the Pascheover, or Pentecost, or such like feast, they were *in transitu*, onely there for the present. How ever it is, there is no likelihood that they were constant members of that Church. Nevertheless, say, they were more then could fitly meet, yet might they be tollerated, as in one Congregation. The Apostles seeing such times to ensue, wherein many of them should translate themselves, and be dispersed hither and thither. God letting it grow a while more ranke and abundant then ordinary Churches are to be, because it was *Ecclesia singularis*, many of whose branches were to be transplanted in their time. Yea, had there been five thousand settled members, we read of some ordinary Auditories, spoken to by ordinary Pastours, as great; as *Chrysostome* on *Math. 24.* doth signifie, to his esteeme they might be 5000. that then heard his voice.

Touching the third instance, As to the first reason, The proposition is denied: for naming the rest of *Achaia* with them, doth no more signifie the subjection of all *Achaians*, then in the *1 Corinth. 1. 2.* naming all Saints in every place, doth signifie their subjection. The second reason, hath the sequell of the proposition denied: for the contrary is rather true. He who without any note of difference, calleth the Church of *Corinth* by the name of *Achaia*, he doth imply that it is but one particular Church, equall with the other Churches in *Achaia*. To the third, the proposition is againe denied, That he that speaketh of all the Churches as one, doth imply a Metropolitan Church. For by the first conclusion we may speak of things not onely as they are apprehended. Again, the Assumption is false: He speaketh not of them as one Church, but as divers Churches in one Province. But it is named and set before others. *Ergo*, &c. The sequell is againe denied. For it may be named before other, because it is the most illustrious and conspicuous Church; but not because it hath any power over other. Finally, it is too grosse to think, that all in *Achaia* came to *Corinth* to be instructed and make their contributions, every Church using the first day of the week when they assembled to make their collection within themselves.

The fourth instance is *Crete*; where the many Churches in that Island so full of Cities are said to be one Church of *Crete*, whereof *Titus* was Bishop. Those manifold Churches which made but one, whereof *Titus* was Bishop, those were all one Nationall Church. But the Churches of *Crete*, as saith the subscription, were so. *Ergo.* *Ans.* The Proposition might be questioned on the ground above: but the Assumption is false; proved by a subscription, which is like his prooffe, which was brought out of the Book after the Revelation. For first, they are not in the Syriack Testament. Secondly, they are not thought of Antiquity ancienter then *Theodoret*. Thirdly, the subscription is false, and most unlikely. For had *Paul* written from *Nicopolis*, he would have wished *Titus* to come to him to *Nicopolis*, where he was for the present, and meant to winter, rather then have spoken of it as a place from which he was absent, and whether he meant to repaire.

The fifth instance. *Phil. 3.* That Church, which was in the chiefe City of all Macedonia, must needs be at least a Diocefan. But the Church of *Philippi* was so. *Ergo.* This will prove an argument, when Churches must needs be conformed to the civill regencie of the Emperour: his foure chiefe Governours called *praefecti praetorii*, his Presidents or Provinces under them, and inferiour Judges, and Magistrates, under these in one City, and the regions of it. But this is an error giving ground to a Patriarchall and Oecumenicall Church, as well as a Provinciaall and Diocefan. This rule of planting Churches, varieth at mans pleasure: For the Romane Provinces after the people of Rome gave up their right to the Emperour, were brought all into one, under one Head and Monarch, and Provinces have been diversly divided from time to time. From this Monarchie arose the Popes Plea against the Greek Churches for his Oecumenicall Sovereignty. What forme of Churches must we have amongst them who never received any such government, nay any government at all. If I were a Conformitant I should object otherwise for a Provinciaall Church in *Philippi*: viz. thus. That Church which had many Bishops in it could not be Parishionall nor Diocefan, but Provinciaall. For the Provinciaall Church hath the Metropolitan and Suffragan Bishops in it, and no other. But *Philippi* had so. *Ergo.* But the Proposition is true onely when it is understood of Diocefan Bishops, not of Parishionall Bishops. Again, *Paul* writeth not to the Bishops in the Church, but in the City. Now many Bishops are not in the Provinciaall City, though many are in a Provinciaall Church.

Now to come to the Churches of *Asia*. I answer to the Proposition of the first Syllog. by distinction. One Church may containe others, as an example doth containe in it a thing exemplified: or

as a head Church doth Churches united in subjection to it. Those Churches which containe all other in the latter sence, it is true, they were at least Diocesan: but in this sence the assumption is denied. The same answer fitteth the Profillog. He that writing to these, writeth to all other by vertue of their subjectionall subordination, he doth imply that all others are contained in these as member Churches under one head. But he who writing to these, writeth to all other as exemplified onely in them, he doth not imply any such thing. Now this is manifest, because he writeth to seven Churches whereas this were superfluous, if Christ did intend his letter onely to head Churches containing other. For then five Churches should have been written to onely, seeing in them all others were contained, as they say. For by law of this virtuall continency, *Philadelphia* and *Thyatira* were included in two of the other, viz. *Sardis*, and *Pergamus*, which were their mother Cities. What needed he have named *Thyatira*, which by law of this virtuall continency did intend to direct his letter onely to head Churches? Again, the assumption is false: For he doth write principally to the seven, and to all other Churches in *Asia* no further then he writeth to all the Churches in the world. There was other Churches in *Asia*, such as were *Colosse*, *Hierapolis*, *Troas*, the Church at *Miletum*, and *Affos*, which the Centuries mention, which depended not on those seven. If *Colosse* and *Hierapolis* were not, as *Laodicea*, re-edified when *Iohn* did write the Revelation, yet these other Churches were then extant. Nor to name *Magnesia* and *Tralles*, the independancy whereof is fully cleared whatsoever Doctour *Downam* objecteth.

To the third reason; from Christs manner of concluding his Epistles, it is answered by denying the assumption. For Christ doth not use the plurall number in respect of that one Church preceeding, but in respect of the seven collectively taken, it being this will that the members of each singular Church should lay to heart both severally and joyntly, what ever was spoken to them and to others.

Now to come to the Ecclesiasticall examples, as of *Rome*, and *Alexandria*, two hundred years after Christ. And first to answer the reason brought for their increase, such as could not keep still in a Parishionall meeting. The Proposition is not of necessary consequence; for there were very extraordinary reasons of that which was effected in the Church of *Ierusalem*: From Christ himselfe, from the residence of all the Apostles; from the state of the people there assembled; from the state of that Church; from the time in which these were done. Christ  
had

had prayed for them particularly, to which some attribute the first miraculous conversion by *Peters* preaching. Again, it was first that being now ascended into his glory, he should there more abundantly display his power, and more conspicuously swallow up the scandal of his crosse. Again, this Church had the labour of all the Apostles for a time in it: whose care and industry we may guesse by their ordination of Deacons, that they might not be distracted. Thirdly, the confluence and concourse to *Ierusalem* was of much people, who though explicite they did not beleeve in Christ, yet had in them the faith of the Messiah, and therefore were neerer to the Kingdom of God then the common Heathen. The state of this Church was such, that it was to send out light to all other, a common Nursery to the world. Finally, the time being now, the beginning of planting that heavenly Kingdom, seeing beginnings of things are difficult, no wonder if the Lord did reveale his arme more extraordinarily. It doth not therefore follow from this particular, to the so great encreasing of these Churches in tract of time. Nay if these other churches had enjoyed like increase in their beginnings, it would not follow, as thus. *Those Churches which within a few years had thus many in them, how numbersome were they many years after.* Because the growing of things hath a Period set, after which, even those things which a great while encreased, do decrease and go down-ward, as it was in *Ierusalem*. Not to mention, that we deny the Assumption.

But though the Argument is but Topically, and can but breed an opinion onely, yet the testimonies seem irrefragable. *Tertullian* testifying that halfe the Citizens in *Rome* was Christians. And *Cornelius*, that there was besides himselfe, and 45 Presbyters, a numbersome Clergie.

I answer, That *Tertullians* speech seemeth to be somewhat Hyperbolicall: for who can beleeve that more then halfe the Citie, and world, after a sort, were Christians. But he speaketh this, and truly in some regard, because they were so potent through the world, that if they would have made head they might have troubled happily their persecutours. Or else he might say they were halfe of them Christians, not because there were so many members of the church: but because there were so many who did beare some favour to their cause, and were it as safe as otherwise, would not stick to turne to them. But *Tertullian* knew no Churches which did not meet, having prayers, exhortations, and ministering all kinds of censures: If therefore there were more Churches in *Rome* in his time, it will make little for Diocesan churches.



Touching *Cornelius*: we answer. It is not unlike but auditories were divided and tended by Presbyteries. *Cornelius* keeping the Cathedral Church, and being sole Bishop of them: but we deny that these made a Diocesan church. For first, the Cathedral and Parochiall churches were all within the city, in which regard he is said, *Officium Episcopi implevisse in civitate Romæ*. Neither was his church as ample as the Province, which that of *Feliciſſimus* sufficiently teacheth. Secondly, we say that these Parochiall churches, were to the mother church, as chappels of ease are to these churches in *metropolim*, they had communion with the mother church, going to the same for Sacraments, and hearing the Word, and the Bishop did go out to them and preach amongst them. For some of them were not such as had liberty of Baptizing, and therefore could not be severed from communion with the Head church.

Now to answer further, it is beyond 200 years for which our defence is taken. For there is reason why people which had been held together for 200 years as a congregation, might now 50 years after be exceedingly increased. The Ecclesiasticall story noeth a most remarkable increase of the faith, now in the time of *Iulian* before *Cornelius*. Neither must we think that an Emperour, as *Philippus* favouring the faith, did not bring on multitudes to the like profession. Secondly, we say, there is nothing in this of *Cornelius* which may not well stand, that the church of *Rome*, though now much increased, did not keep together as one church. For the whole people are said to have prayed and communicated with the repentant Bishop, who had ordained *Novatus*: and we see how *Cornelius* doth amplify *Novatus* his pertinacy: From hence, that none of the numerous Clergie, nor yet of the people, very great and innumerable, could turne him, or recall him, which argueth that the church was not so abundant, but that all the members of it had union and communion, for the mutuall edifying and restoring one of another. And I would faine know, whether the seven Deacons, seven Subdeacons, 42 Acolouthes, whether those exorcistes, Lectors, Porters about 52 are so many, as might not be taken up in a Congregation of fiftene or twenty thousand? Surely the time might well require them, when many were to be sent forth to do some part of ministry more privately. Not to name the error of the church in superfluous multiplications of their Presbyters, to vilifying of them, as they were superfluous in the point of their Deacons. There were 60 in the church of *Sophia* for the help of the Liturgie. True it is, the congregation could not but be exceeding great, and might well be called in a manner innumerable, though it were but of a twenty thousand people. But because of that which is reported touching division by *Evaristus*, *Hyginus*, *Dionysius*, and *Marcel-*



*Marcellinus*, though there is no authentick author for it; neither is it likely in *Hospiamus* judgment. Let it be yeelded that there were some Parochiall divisions, they were not many, and within the Citie, and were but as Chappels of ease to the Cathedrall or mother Church.

Concerning the objections from the Churches of Belgia, or the low Countries, we deny the proposition. For we cannot reason thus *If many masters, and distinct formes of schollers, in one free Schoole, be but one schoole: then many Masters and company of Schollers, severed in many Schooles, are but one Schoole.* Secondly, they haue communion in the communitie of their Teachers, though not in the same indiuiduall word tended by them. But it is one thing, when sheep feed together in one common Pasture though they bite not on the same indiuiduall grasse: An other thing when now they are tended in diuerse sheepe gates. Not to vrge, that in the Sacraments and Discipline they may communicate as one congregation.

Touching the objection from Geneva: I answer to the proposition by distinction. *Those who subiect themselves to a Presbyterie, as not hauing power of governing themselves within themselves: as being vnder it by subordination, these may in effect, as well be subiect to a consistorie: But thus the twenty foure Churches of Geneva doe not.* They haue power of governing themselves, but for greater edification voluntarily considerate, not to use nor exercise their power, but with mutuall communication, one asking the counsell and consent of the other in that common Presbyterie, Secondly, it is one thing for Churches to subiect themselves to a Bishop and Consistorie wherein they shall haue no power of suffrage: Another thing to communicate with such a Presbyterie, wherein themselves are members and judges with others. Thirdly, say they had no power nor were no members in that Presbyterie, yet it is one thing to submit themselves to the Government of Aristocracie, another to the Bishops Monarchicoll gouernment. For while his Presbyters are but as counsellours to a king, though he consulteth with them, he alone Gouerneth. Geneva made this consociation, not as if the prime Churches were imperfect, and to make one Church by this vnion: but because though they were intire Churches, and had the power of Churches, yet they needed this support in exercising of it, and that by this meanes the Ministers and Seniores of it might haue communion. But what are all the 24 Churches of Geneva to one of our Diocesan Churches.

Now to answer the reasons. The first of them hath no part true: the proposition is denied. For these Churches which had such Presbyters and Deacons as the Apostles instituted were Parishionall

Parishionall, that is, so conjoynd that they might and did meet in one congregation. The Doctor did consider the slendernes of some of our Parishes, and the numberfome Clergie of some Cathedrall churches, but did not consider there may be Presbyteries much lesser, and congregations ampler and fuller, and yet none so bigge as should require that multitude he imagineth, nor made so little as might not have Presbyters and Deacons. What though such Major and Aldermen as are in *London* cannot be had in every Town, yet such a Town as *Cambridge* may have such a Major and Aldermen as *Cambridge* affords, and the meanest market Town may have, though not in degree, yet in kinde like Governours. So is it in Presbyters and other Officers: the multitude of Presbyters falling forth *per accidens*; not that a Bishop is ever to have a like numberfome Presbytery, but because the church is so numberfome that actions liturgicall require more copious assistance, and so wealthy, that it can well maintaine them. And beside, because of that Collegiate reason which was in them, rather then Ecclesiasticall, which the Fathers had in their Presbyteries; for the nursing of plants, which might be transplanted for supply of vacant churches, which was a point that the Apostles in planting churches no whit intended.

To come to the Assumption: *But City-churches onely had a Bishop with Presbyters and Deacons.* *Answer.* First, not to stand upon this, that *S. Paul* set no Bishops with Presbyters, but Presbyters onely, and they say Bishops were given, when the Presbyters had brought the church to be more numberfome, the assumption is false, that *City-churches onely had them*. For the Scripture saith, they planted them Church by Church, that is, through every church. Then every church had her Governours within her selfe, we must use as ample interpretations as may be. Contrarily, the sence which arrogateth this to one from the rest, we cannot without evidence receive it, *in ambitiosis restricta interpretatio adhibenda est.* *Ecclesia* doth not signifie any church without difference, Parishionall, Diocesan, or Provinciall; but onely a company orderly assembling, not *ἐνορία* but *ἐκκλησία τοῦ μὲν καὶ ὁρίζεται*. Such a company therefore as congregate decently to sacred purposes is a church by translation. Besides the indefinite is equivalent to the universall, as, *καὶ πάλιν* is *καὶ ἐκ τῆς πόλεως*, so *καὶ ἐκκλησία* is *καὶ ἐν ἑκάστῃ ἐκκλησίᾳ*. Now their interpretation beggeth every thing without any ground. For when Presbyters may be taken but three waies: *divisim*, *conjunctim*, and *divisim* and *conjunctim*: *divisim* one Presbyter in one, another in another, *conjunctim*, divers Presbyters in every church, neither of these will serve their turne, the latter onely being true: for Scripture making two kindes of Presbyters without which the church cannot be governed, it is sure it did give of both kindes to every church they planted. Now they seeing some churches

churches in our times to have many, and some one, conſter it both waies *Colleſtively*, many Preſbyters, and *Singularly*, one here and one there, and becauſe many Preſbyters cannot be thus placed in one frame of churches, imagine the church to continue Parochiall and Dioceſan churches?

But they will not ſeem to ſpeak without reaſon; the Scripture ſay they placed City by City Preſbyters, and therefore in ſuch churches as occupied City, Suburbs and Countrey, which Pariſhionall ones do not. But may not a church of one congregation be in a City, without occupying limits of City, Suburbs and Countrey: and if Preſbyters be placed in ſuch a church, may they not be ſaid to be placed in Cities. Indeed if the Preſbyters placed in Cities were given to all the people within ſuch bounds, the caſe were other; but the City is not literally thus to be underſtood, but metonymically from the church in the city. Neither was the church in the city, all within ſuch bounds; for the Saints of a place and church of a place, are all one in the Apoſtles phraſe of ſpeech. As for that which is objected from Eccleſiaſticall Hiſtory, it is true, that in proceſſe of time, the Biſhop onely had a company of Preſbyters. Before, churches kept in one congregation, and had all their Preſbyters. Churches ſhould ſo have afterward been divided, that all ſhould have been alike for kinde, though in circumſtantiall excellency ſome were before other. What a groſſe thing is it to imagine, that the firſt frame the Apoſtles did erect was not for poſterity to imitate? A fitter example then to take out of the cuſtome of *Metropoles*, who ſending out their *arebuias* or *Colonies*, do uſe to reſerve ſome caſes in civill juřiſdiction over them, which the ſtate of later churches did expreſſe.

THE



## THE SECOND QUESTION

WHETHER CHRIST ORDAINED BY  
himselfe, or by his Apostles, any ordinary Pastours, as  
our Bishops, having both precedency of  
order, and majority of power  
above others.



We will follow the same method: First, setting down the arguments for it, with answers to them: Secondly, the arguments against it: Thirdly, lay down conclusions. The arguments for it are: First, taken from Scripture: Secondly, from practice of the Churches: Thirdly, from reason evincing the necessity of it.

### *The first Argument.*

Those whom the Holy Ghost instituted, they are of Christs ordaining. But the holy Ghost is said to have placed Bishops, *Acts 20.* Ergo, Bishops are of Christs ordaining.

*Answer.* We deny the assumption: viz. That those Presbyters of *Ephesus* were Diocesan Bishops. It is most plaine they were such who did *Communi consilio* tend to the feeding and government of the Church; such Bishops whereof there might be more then one in one Congregation. The common glosse referreth to this place, that of *Ierom*: that at first Presbyters did by common counsell governe the Churches. Yea *D. Downam* doth count *Ephesus* as yet to have had no Bishop, who was sent unto them after *Pauls* being at *Rome*, as he thinketh. And others defending the Hierarchie, who think him to have spoken to Bishops, do judge that these words belong not to Presbyters, but are spoken in regard of others together then present with them, to wit, of *Timothy*, *Sosipater*, *Tychicus*, who, say they, were three Bishops indeed; but that he speaketh of these who indeed were in company, is quite besides the text.

*The second Argument.*

Such Pastors as the seven Angels Christ ordained. But such were Dioceſan Bishops. *Ergo.* The assumption proved. Those who were of singular prehemincy amongst other Pastours, and had corrective power over all others in their churches, they were Dioceſan Bishops. But the Angels were singular persons in every church, having Ecclesiasticall prehemincy and superiority of power. *Ergo.* they were Dioceſan Bishops. The assumption is proved. Those who were shadowed by seven singular Starres, were seven singular persons. But the Angels were so. *Ergo.* Again, Those to whom onely Christ did write, who onely bare the praise, dispraise, threatening, in regard of what was in the church amisse, or otherwise: they had Majority of power above others. But these Angels are written to onely, they are onely praised, dispraised, threatened. *Ergo, &c.*

*Anſw. 1.* In the two first Syllogismes the assumption is denied. Secondly, in the first Proſyllogisme the consequence of the proposition is denied. That they must needs be seven singular persons. For seven singular Starres may signifie seven Unites, whether singular or aggregative: seven pluralites of persons who are so united as if they were one. And it is frequent in Scripture to note by a unity, a united multitude. Thirdly, the consequence of the proposition of the last Proſyllogisme is denied. For though we should suppose singular persons written to, yet a prehemincy in order and greater authority, without Majority of power, is reason enough why they should be written to singularly, and blamed, or praised above other. Thus the Master of a Colledge, though he have no negative voice, might be written to, and blamed for the misdemeanours of his Colledge, not that he hath a power over-ruling all: but because such is his dignity, that did he do his endeavour in dealing with, and perswading others, there is no disorder which he might not see redressed. Fourthly, again the assumption may be denied: That they are onely written to. For though they are onely named, yet the whole churches are written to in them; the super-eminent member of the Church by a Synecdoche put for the whole church. For it was the custome in the Apostles times, and long after, that not any singular persons, but the whole churches were written unto, as in *Pauls* Epistles is manifest, and in many examples Ecclesiasticall. And that this was done by Christ here, the Epiphonemas testify. *Let every one heare what the Spirit speaketh to the Churches.*

*The third Argument.*

Those whom the Apostles ordained, were of Apostolicall institution. But they ordained Bishops. *Ergo.* The assumption is proved by induction.

First, they ordained *Iames* Bishop of *Ierusalem* presently after *Christs* ascension. *Ergo*. They ordained Bishops. This is testified by *Eusebius*, lib. 2. *Histo. cap. 1.* out of *Clement* and *Hegeſippus*: yea that the Church he ſate in, was reſerved to his time, lib. 7. cap. 19. and 32. This our own Authour *Ierom* teſtifieth, *Catalog. Script. Epiph. ad hecet*; 66. *Chryſoſt.* in *Act. 3.* & 33. *Ambroſ.* in *Galath. 1.* 9. *Dorotheus* in *Synopſi.* *Auguſt.* contra *Cref. lib. 2. cap. 37.* the Generall Councell of *Conſt.* in *Trull. cap. 32.* For though he could not receive power of order, yet they might give him power of iurisdiction, and aſſigne him his Church. So that though he were an Apoſtle, yet having a ſingular aſſignation, and ſtaying here till death, he might juſtly be called the Bishop, as indeed he was. If he were not the Paſtour, whom had they for their Paſtour.

Secondly, thoſe ordinary Paſtours who were called Apoſtles of Churches in compariſon of other Bishops and Presbyters; they were in order and majority of power before other. But *Epaphrodatus* was the Apoſtle of the Philippians, though they had other called Bishops, *Chap. 1. 14.* *Ergo*. The Aſſumption; that he is ſo called, as their eminent Paſtour, is manifeſt by authorities. *Ierom.* in *Phil. 2.* *Theod.* and *Chryſoſt.* on the ſame place. Neither is it like this ſacred appropriate name ſhould be given to any in regard of meere ſending hither or thither. Yea this, that he was ſent, did argue him there Bishop: for when the Churches had to ſend any where, they did uſually intreat their Bishops.

Thirdly, *Archippus* they inſtituted at *Coloſſe.* *Ergo*.

Fourthly, *Timothy* and *Titus* were inſtituted Bishops, the one of *Ephesus*, the other of *Crete.* *Ergo*. The Antecedent is proved thus. That which is preſuppoſed in their Epistles, is true. But it is preſuppoſed that they were Bishops in theſe Churches. *Ergo*. The Aſſumption proved. Thoſe whom the Epistles preſuppoſe to have had Episcopall authority given them to be exerciſed in thoſe Churches, they are preſuppoſed to have been ordained Bishops there. But the Epistles preſuppoſe them to have had Episcopall authority given them to be exerciſed in thoſe Churches. *Ergo*. The Aſſumption proved. 1. If the Epistles written to *Timothy* and *Titus*, be the Patternes of the Episcopall function, informing them, and in them all Bishops, then they were Bishops. But they are ſo. *Ergo*. 2. Again, whoſoever preſcribing to *Timothy* and *Titus* their duties as Governours in theſe Churches, doth preſcribe the very dutie of Bishops, he doth preſuppoſe them Bishops. But *Paul* doth ſo: For what is the office of a Bishop beſide teaching, but to ordaine and governe: and governe with ſingularity of preheminance, and majority of power in compariſon of other. Now theſe are the things which they have in charge, *Tit. 1. 5.*

1<sup>st</sup> Tim. 5. 22. 1 Tim. 1. 3, 11. 2 Tim. 2. 16. *Ergo*. 3. Those things which were written to informe not onely *Timothy* and *Titus*, but in them all their Successours who were Diocesan Bishops, those were written to Diocesan Bishops. But these were so. *Ergo*, to Diocesan Bishops. Now that Diocesan Bishops were their successours, is proved. 1. Either they, or Presbyters, or Congregations. Not the latter. 2. Againe, Those who did succeed them were their successours. But Diocesan Bishops did. *Ergo*. The Assumption is manifest by authorities. In *Ephesus* from *Timothy* to *Stephanus* in the Councell of *Chalcedon*. And in *Crete*, though no one is read to have succeeded, yet there were Bishops Diocesan. And we read of *Philip* Bishop of *Gortina* the Metropolis. 4. Those who were ordinarily resident, and lived and died at these Churches, were there Bishops. But *Timothy* was bid abide here, *Titus* to stay to correct all things, and they lived and died here. For *Timothy* it is testified by *Hegesippus*, and *Clement* and *Eusebius* out of them, whom who so refuse to beleeve, deserve themselves no beleeve. *Ergo*. They were there Bishops.

Againe, *Ierem*. in *Cat*. *Isidorus de vita & morte Sancti Antonii*, par. 1. *Tit*. 6. cap. 28. *Niceph*. lib. 10. cap. 11. these do depose, that they lived and died there. Further, to prove them Bishops. 5. Their function was Evangelisticall and extraordinary, or ordinary; not the first; that was to end. For their function as assigned to these Churches, and consisting especially in ordaining and jurisdiction, was not to end. *Ergo*. Assumption proved. That function which was necessary to the being of the Church, was not to end. But the function they had as being assigned to certaine Churches, is necessary to the being of the Church. *Ergo*, &c. 6 Finally, that which Antiquity testifieth, agreeing with Scripture, is true. But they testifie that they were Bishops, which the subscriptions of the Epistles also affirme. *Ergo*. *Eusebius* lib. 5. cap. 4. *Dionys*. *Arespag*. *Dorothe*. in *Synopsi*. *Ambr*. *præf*. in 1 Tim. 1. *Ierem*. 1 Tim. 1. 14. 2 Tim. 4. in *Catalog*. *Chrysostom*. in *Philip*. 1. *Epiph*. in *Har*. 5. *Primas*. *præf*. in 1 Tim. 1. 1. *Theod*. *Præf*. in *Tit*. *Occum*. *Sedulius*. 1 Tim. 1. as it is said in the Book of Histories. *Greg*. lib. 2. cap. 12. *Theoph*. in *Ephes*. 4. *Niceph*. lib. 2. cap. 34.

*Answer.*

We deny the Assumption of the first Syllogisme, with all the instances brought to prove it.

First, for *Iames*, we deny he was ordained Bishop, or that it can be proved from antiquity, that he was more then other Apostles. That which *Eusebius* reporteth, is grounded on *Clement*, whom we know to be a forged magnifier of Romish orders, and in this story he death



seeme to imply, that Christ should have ordained *Peter, Iohn, and Iames* the greater, Bishops. Seeing he maketh these to have ordained *Iames* after they had got of Christ the supreme degree of dignity, which these forged deceitfull Epistles of *Anacletus* do plainly affirme. Secondly, as the ground is suspected; so the phrase of the Fathers, *Calling him the Bishop of that Church*, doth not imply that he was a Bishop properly so called. The Fathers use the words of *Apostoli* and *Episcopi* amply, not in their strict and formall propriety. *Ierom* on the first to the Galathians, and in his Epistle to *Damasus*, affirmeth that the *Prophets* and *Iohn* the Bishop might be called Apostles. So many Fathers call *Philip* an Apostle, *Clem. 5. Const. cap. 7. Euseb. lib. 3. cap. ult. Tertul. de Bapt. cap. 8.* and others. In like manner they call the Apostles Bishops; not in propriety of speech, but because they did such things as Bishops do, and in remaining here or there made resemblance of them. Thus *Peter, Paul, Iohn, Barnabas*, and all the rest, are by the Ancients called Bishops. *Object.* This is granted true, touching others, but not in this instance of *Iames*: because it is so likely and agreeable to Scripture, as well as all other Story; that when all the rest of the Apostles departed out of *Ierusalem*, he did still abide with them even to death. Answer, though this be but very conjecturall, yet it nothing bettereth the cause here. It followeth not, He did abide with this Church. *Ergo*, he was the proper Bishop of this church. For not abiding in one church doth make a Bishop: but he must so abide in it, that he must from the power of his office, onely be bound to teach that church: Secondly, to teach it as an ordinary Pastor of it: Thirdly, to governe it with a Power of jurisdiction, limited onely to that church. But *Iames* was bound to the rest of the Circumcision by his Office. as they should from all the world resort thither. Secondly, he did not teach but as an Embassador extraordinarily sent from Christ, and infallibly led by his Spirit into all truth. *Ergo*, not as an ordinary Bishop. Thirdly, as the rest in what Provinces soever they rested, had not their jurisdiction diminished, but had power occasionally, as well where they were not, as where they were; so it was with *Iames*. This might happily make the phrase to be more founded out of *Iames*, that he did in this circumstance of residing, more nearely expresse an ordinary Pastour then any other. It is plaine, Antiquity did hold them all Bishops, and gather them so to be, *a Priori & Posteriori*: the Authour de *quæst. vet. & nov. Test. cap. 97. Nemo ignorat Episcopos saluatorem Ecclesiæ instruisse priusquam ascenderet; imponens manus Apostolis, ordinans eos in Episcopos.* Neither did they thinke them Bishops because they received a limited jurisdiction of any church; but because they were enabled to do all those things which none but Bishops could regularly

regularly do. *Oecum. cap. 22. in Aft.* It is to be noted, saith he, that Paul and Barnabas had the dignity of Bishops: for they did not make Bishops onely, but Presbiters also. Now we must consider the Ancient, as taking them onely eminently and virtually to have been Bishops, or else we must judge them to have been of this mind, That the Apostles had both an extraordinary Legats most ample power of teaching and governing suting thereto, as also the ordinary office of Bishops and Pastors with power of teaching and governing, such as do essentially and ministerially agree to them which indeed D. Downam himselfe confuteth, as Popish, and not without reason, though while he doth strue to haue *Iames* both an Apostle and a bishop properly, himselfe doth confirme it not a litle.

wherefore it will not be vnprofitable to shew some reasons why the Apostles neither were, nor might be in both these callings.

First, That which might make vs doubt of all their teaching and writing, is to be hissed forth as a most dangerous assertion. But to make *Iames*, and so any of them, haue both these offices in propriety might make vs doubt. Ergo The assumption proved thus. That which doth set them in office of teaching liable to errour, when they teach from one office, as well as infallibly directed with a rule of infallible discerning, when they teach from the other, that doth make vs subject to doubting in all they teach and write. But this opinion doth so. Ergo. The proposition is, For ought I see, of necessarie truth, the assumption no lesse true. For if there be any rule to direct *Iames* infallible, as he was formally the ordinarie Bishop of Ierusalem, let vs heare it, if there were none, may not I question, whether all his teaching and writing were not subject to errour, For if he taught them as an ordinary bishop, and did write his Epistle so, then certainly it might erre. If he did not teach them so, then did he not that he was ordained to, neither was he properly an ordinarie Pastor, but taught as an extraordinarie Embassadour from Christ.

Secondly, Those offices which can not be exercised by one, but the one must expell the other, were never by God conioyned in one person. But these doe so: Ergo. The assumption is manifest, because it is plaine, none can be called to teach as a legat extraordinarie, with infallible assistance, and vnlmited jurisdiction, But he is made vncapable of being bound to one Church, teaching as an ordinarie person with jurisdiction limited to that one Church. Againe, one can no sooner be called to doe this, but at least the exercise of the other is suspended. Thirdly, that which is to no end, is not to be thought to be ordained by God. But to give one an ordinarie authoritie whereby to doe this or that in a Church; who had

had a higher and more excellent power of office, whereby to do those same things in the same Church, is to no end. *Ergo.*

*Object.* But it will be denied that any other power of order, or to teach and administer Sacraments was given, then that he had as an Apostle: but onely jurisdiction or right to this Church as his Church.

*Answer.* To this I reply, first, that if he had no new power of order, he could not be an ordinary Bishop properly and formally so called. Secondly, I say power of governing ordinary was not needfull for him, who had power as an Apostle in any Church where he should come. *Object.* But it was not in vaine, that by assignation he should have right to reside in this Church as his Church. *Answer.* If by the mutuall agreement in which they were guided by the Spirit, it was thought meet, that *James* should abide in *Ierusalem*, there tending both the Church of the Jewes, and the whole Circumcision, as they by occasion resorted thither, then by vertue of his Apostleship he had no lesse right to tend those of the Circumcision by residing here, then the other had right to do the same in the Provinces through which they walked. But they did think it meet that he should there tend that Church, and with that Church all the Circumcision, as they occasionally resorted thereto. *Ergo.* For though he was assigned to reside there, yet his Apostolique Pastorall care was as *Iohns* and *Peters*, towards the whole multitude of the dispersed Jewes. *Galath. 2.* Now if it were assigned to him for his abode, as he was an Apostolike Pastour, what did he need assignation under any other title. Nay he could not have it otherwise assigned, unlesse we make him to sustaine another person, viz. of an ordinary Pastor, which he could not be, who did receive no such power of order, as ordinary Pastors have.

Fourthly, that calling which he could not exercise without being much abased, that hee never was ordained unto, as a point of honour for him. But he could not exercise the calling of an ordinary Bishop, but hee must be abased. Hee must be bound by Office to meddle with authority and jurisdiction but in one Church, he must teach as an ordinary man, liable to errour. *Ergo.* hee was never ordained to be a Bishop properly. If it be Sacriledge to reduce a Bishop to the degree of a Presbyter, what is it to bring an Apostle to the degree of a Bishop? True it is, he might have been assigned to reside constantly in that Church without travelling, and bee no whit abased: but then he must keep there as Pastor of it, with Apostolicall authority, caring not for that Church, but the whole number of the Jewes, which he might do without travelling. Because

cause who so kept in that Church. hee did not need to go forth as the rest; for the Jewes from all parts come to him. But he could not make his abide in it as an ordinary Teacher and Governour, without becoming many degrees lower then he was. For to live without going forth, in the Mother Church of all the world, as an ordinary Pastor, was much lesse honour then to tra-vaile as *Peter* one while into *Assyria*, another while through *Pontus*, *Galatia*, *Bithymia*, as an Apostle. Even as to sit at home in worshipfull private place is lesse honourable then to goe abroad as Lord Embassadour hither or thither. Honour and ease are seldome bed-fellows. Neither was *Iames* his honour in this circumstance of the rest, but in having such an honourable place wherein to exercise his Apostolike calling. As for that question, who was their ordinary Pastor, it is easily answered; Their Presbyters, such as *Linus* or *Clemens* in *Rome*; such as *Ephesus* and other Churches had. *Iames* was their Pastor also, but with extraordinary authority. What needed they an ordinary Bishop, which grew needfull (as the favourers of the Hierarchie say) to supply the absence of Apostles, when now they were to decale? What needed then here an ordinary Bishop, where the Apostles were joyntly to keepe twelve yeares together, and one to reside during his life, according to the current of the story. Thus much about the first instance.

To the second instance of *Epaphroditus*, and the argument drawn from it. First, we deny the proposition. For had some ordinary Pastors been so stiled, it might imply but a preheminency of dignity in them above other: wherefore unlesse this bee interferred, it is unsound, viz. Those ordinary Pastours, who are called Apostles in comparison of others, because the Apostles did give to them power of ordination, jurisdiction, and peerelesse preheminency, which they did not give to others, they are above others. Secondly, the Assumption is false altogether: First, that *Epaphroditus* was an ordinary Pastour: Secondly, that he was called an Apostle in comparison of inferiour Pastours of that Church. *Obj.* But the judgement of *Ierom*, *Theoderet*, *Chrysostom*, is that he was. *Ans.* The common judgement is, that he was an egregious teacher of theirs, but further then this, many of the testimonies do not depose. Now so he might be: for he was an Evangelist; and one who had visited and laboured among them, and therefore might be called their teacher, yea an egregious teacher, or Doctor of them. Nay, *S. Ambrose* doth plainly insinuate, that he was an Evangelist: for he saith he was made their Apostle by the Apostle, while he sent him to exhort them, and because he was a good man, he was desired of the people. Where he maketh him sent, not for perpetuall residence amongst them, but for the transient exhorting of them, and maketh him so desired of the

*Philip*

Phillippians, becauſe hee was a good man, not becauſe he was their ordinarie Paſtor. *Ieroms* teſtimonie on this place doth not evince: For the name of Apoſtles and Doctours is largely taken, and as applicable to one, who as an Evangelift did inſtruct them, as to any other. *Theod.* doth plainly take him to have been as their ordinarie biſhop, but no otherwiſe then *Timothy* and *Titus*, and other Evangeliftes are ſayd to have been biſhops: which how true it is, in the next arguement ſhall bee diſcuſſed. For even *Theodoret* doth take him to have been ſuch an Apoſtolick perſon as *Timothy* and *Titus* were. Now theſe were as truely called biſhops as the Apoſtles themſelves. Neither is the rule of *Theodoret* to be admitted: for it is unlike that the name of Apoſtle ſhould be communicated then with ordinarie Paſtors, where now there was danger of confounding thoſe eminent miniſters of Chriſt with others, and when now the Apoſtles were deceaſed, that then it ſhould ceaſe to be aſcribed to them. Againe, how ſhall we know that a biſhop is to be placed in a citie, that hee muſt be a perſon thus and thus (according to *Pauls* Canons) qualified: all is voided and made not to belong to a biſhop. For thoſe who are called Biſhops were Preſbyters and no Biſhops, Biſhops being then to be underſtood onely vnder the name of Apoſtles and Angels, Thirdly Antiquitie doth teſtifie, that this was an honour to Biſhops, when this name was Eccleſiaſticaly appropriated to them, But if they ever had beene termed by the name of Apoſtles before, this had been a debaſing of them. Neither is there reaſon why they ſhould be called Apoſtles, in iuriſdiction Apoſtolical the Apoſtles were not ſucceeded, Iuriſdiction Episcopall they never exerciſed nor had and therefore could not be ſucceeded in it. The Apoſtles gave to Preſbyters: that which Chriſt gaue them out of his power, even the power of ordinarie government. They are bid *μαρτυρουν*, and *βοσκουν*, to feed, as well by government as doctrine, They are bid not to play the Lords over the flock. What feare of tyranie where there is no power of government? But lay authorities aſide, conſider the thing from the text it ſelfe. Firſt, *Paul* ſeemeth but occaſionallie to ſend him, he hauing purpoſed to have ſent *Timothy*, who as yet could not be employed. I thought it neceſſarie to ſend *Epaphroditus* to you. Secondly, he doth emphie, that *Epaphroditus* had not returned to them, but that he ſent him: and that therefore he was not the ordinarie biſhop of it. It is like, he was but ſent till *Timothy* might be diſpatched to them. Neither is it any thing probable he ſhould be called an Apoſtle, as their ordinarie and eminent Paſtor. In the Scriptures, none are ſayd to be Apoſtles further then they are in habitude to ſome ſending them. Now this is undoubtedly, the Phillippians had ſent him to *Paul*. It is then moſt probable when he is called

called their Apostle, it is in regard he was sent by them, which the Apostle pointeth at in the next words, *who hath ministered to me the things needfull which you sent by him.* Object. But it is unlikely that this word appropriated to the Twelve, should be used of those sent civilly. Not so, for while the persons sending are fixated, they are sufficiently contra-distinguished; it being the Priviledge of the Apostles, that they were the Apostles of Christ Jesus, not simply that they were Apostles. Secondly, *John 13.* It is made common to all that are sent. For though Christ mean it of himselfe, yet he implies it by a discourse, *a genere ad speciem.* Thirdly, we see the like phrase, *2 Cor. 8.* The Apostles of the Churches. For *Christom* there understandeth those whom the Churches had sent for that present. That doth not hinder, they were sent by Paul to the Churches, therefore the Churches might not send them with their contributions. Neither is this an argument that he was their Bishop, because their Church sent him: for they sent Apostles themselves, and Evangelists also more ordinarily, it being their office to goe from Church to Church, for the edification of them.

For the instance of *Archippus* I finde it not urged.

Now to come to the last instances of *Timotheus* and *Titus.*

First, we deny the Antecedent, that they were instituted Bishops by Paul. And in the first Prosillogisme we deny the Assumption: *that the Epistles do presuppose so much.* And to the Prosillogisme, tending to prove this assertion denied, we answer: First, to the proposition, by distinguishing the Episcopall authority, which is considered both in regard of that which is materiall, and in regard of the formall reason which doth agree to it. The Proposition is true, understanding it of authority in both these regards; those who are presupposed to have had authority Episcopall given them, both for the substance of it, and the formall reason which doth agree to it in an ordinary Bishop, they are presupposed Bishops: but this is denied. For they are presupposed to have and exercise power Episcopall for the materiall of it, as Apostles had also; but not to have and exercise in that manner and formallity which doth agree to a Bishop, but which doth agree to an Evangelist, and therefore they are bid den to do the worke of an Evangelist, to exercise all that power they did exercise as Evangelists. There is nothing that Paul writeth to *Timothee* to do in *Ephesus*, or to *Titus* in *Crete*, which himself present in person might not, and would not have done. If we should reason then thus: He who did exercise Episcopall power in these Churches, he is presupposed to have been Bishop in them. This proposition is not true, but with limitation: He who exercised Episcopall power after that formall manner, which doth agree to the Office of a Bishop, he was Bishop; but not he who exerciseth the

power *secundum aliam rationem & modum*; viz. after such a manner as doth agree to an Apostle.

To the second maine prooffe, we deny the proposition. If patternes for Bishops; then written to Bishops. The reason is, Apostles, Evangelists, ordinary Pastors, have many things comunon in their administration. Hence is it, that the example of the one may be a patterne to another, though they are not identically and formally of one calling. Councils have enjoyned all Presbyters to be well seen in these Epistles, as being patternes for them, *Vide August. De doct. Christ. cap. 16. lib. 4.*

To the third reason. *Who so prescribing them their duties doth propose the very duties of Bishops, he doth take them to have been Bishops.* The Proposition is not true without a double limitation. If the Apostle should propose such duties of Bishops as they in later times usurped, he doth not therefore presuppose them Bishops, because these are duties of Evangelists; agreeing to Bishops onely by usurpation. Again, should he propose those duties which say they, the Word doth ascribe and appropriate to Bishops, yet if he do not prescribe them as well in regard of matter as forme exercised by them, it will not follow that he doth take them for Bishops: nor that Paul doth propose the very duties of Bishops, both in substance and manner of performance. Secondly, we deny him to propose for substance the duties of Bishop. For he doth not bid him ordaine, as having a further Sacramentall power then other Ministers, nor governe with power directive and corrective over others. This exceedeth the bounds of all ministeriall power. Thirdly, Timothy is not bid to lay on hands, or do any other act, when now Churches were constituted, but with concurrence of those Churches; *salvo universusque Ecclesie jure*, the Apostles did not otherwise. For though Paul wrote to him alone, that was because he was occupied not onely in Churches perfectly framed, but also in the erecting and framing of others. Secondly, because they were in degree and dignity above all other ordinary Governours of the Church, which their Consul-like preheminance was sufficient, why they should be written to alone.

To the fourth reason: *Those things which were written to informe, not onely Timothy and Titus, but all their Successours, who were Diocesan Bishops, those were written to Diocesan Bishops. But these were so. Ergo.* The Proposition is not true, because it presupposeth that nothing written to any persons, can informe Diocesan Bishops, unlesse the persons to whom it is written be formally in that selfe-same order. For if one Apostle should write to another touching the duty Apostolique, it might informe any Doctour or Pastor whatsoever. Secondly, we deny Diocesan Bishops are, (*de jure*) Successours, As for the equi-



equivocall Catalogue which maketh all who are read Bishops to have been Diocesan, we shall speak of them hereafter. The Bishops between *Timothy* and *Stephanus* in the time of the Chalcedon Councell, were not all of one cut: and there are no Churches read in *Crete* which were not Congregations. There is no more to prove *Philip* of *Gortina* a Metropolitan, then to prove *Ignatius* Metropolitan of *Syria*. For what doth Story relate. but that *Philip* was amongst other a Bishop of those Churches which were in *Crete*. There are many Churches in *England*, a Minister of which Churches is such an one, that is one Minister amongst others of those Churches. To that of their residing there, and dying in these Churches. First, the Proposition is not necessary. For as *Iames* might reside exercising an Apostolicall inspection in a particular Church, so might these exercise an Evangelisticall function how long soever they resided. Secondly, the assumption will not be found true for ordinary constant residence, neither in Scripture nor Fathers. For *Timothy*, though he be exhorted to stay at *Ephesus*, yet this doth not argue it, that he was enjoyed ordinary residence. For first it was a signe he was not Bishop, because *Paul* did exhort him, for he would well have known, he might not, being their ordinary Pastour leave them, further then the more Important good of the Church should occasion. 2. He is bid to stay there, not finally, but till the Apostle should come to him, which though he might be delayed, it is plaine he then intended. So *Titus* is placed in *Crete*, not to stay there, and set down his rest, but *Timothy* further to set, as it were, and exedise the Fabrick, which *Paul* had begun. God gave ceremonies *μυστήρια διακονίας διδασκείας*, is not ever a correcting of any thing amisse, but a settling every thing right, by erecting the substance foreshadowed: But say it were correcting, it were but such a correction as one might performe in transitu, with a little longer stay, though not ordinary residence. By Scripture the contrary is manifest.

For first, it is not like that *Timothy* was placed Bishop after *Pauls* being at *Rome*; for when *Paul* saith he prayed him, when now he was going to *Macedonia*, to stay at *Ephesus*, he doth intimate that when hee left him they were there both together. Secondly, when he wished him to abide there, he had a meaning to come unto *Timothy* thither where he left him, so as at least to call on him, and see the Church. But *Paul* after his parting from the Presbyters knew he should never see the Ephesians more, *Acts* 20. If we say he doth foretell it for likely, so we may say, that of Wolves arising was, and call all into question. Neither is it likely, but that reares would have broke his heart, and made him yeeld in the peremptories of his speech, had not his soule been divinely perswaded. Thirdly, he had no meaning when he left them to constitute

*Timothy* to be their Bishop: for he would not have omitted such an argument of consolation to hearts so heavie. Nor he doth not mention any such purpose when he did write to them his Epistle. He telleth Churches usually when himselfe hath meaning to see them, or to send others. Fourthly, *Timothy* was with *Paul* while he was in bonds at *Rome*, as witness those inscriptions of the Epistles to the *Colossians* and *Philippians*; yea *Timothy* was so with him, as to be employed by him, sent forth, and returne to him, which is manifest, *Phil. 2.* If he were after this placed in *Ephesus*, yet he was not plac'd to be resident, for in the end of the Epistle, he doth bid *Timothy* come to him, and bring *Mark*; that they might minister to him. Againe, when he did write the 2. Epistle, *Timothy* was not at *Ephesus*, for he doth bid him salute *Aquila* and *Priscilla*, and *Onesiphorus*. Obj. But tis like these were at *Ephesus*, for there *Paul* left *Aquila* and *Priscilla*. They came occasionally, they did not fixe there, which *Chrysostome* also judgeth. And the house of *Onesiphorus*, *Bernard* taketh it was at *Icnium* in *Lyconia*, so that it is like he was in his Native Countrey at this time, even *Icnium*, *Lisra*, *Derbe*, which happily is the cause why the Scholasticall Story doth make him Bishop of *Lystra*, because hither he was last sent. He was so here, as that the Apostle did but send him to see them, for he biddeth him come before Winter. Besides, there are many probabilities he was not at *Ephesus*, for he speaketh of it through the Epistle, as a place now remote from him. *Thou knowest what Onesiphorus did for me at Ephesus, not where now thou art. I have sent Tychicus to Ephesus, not to thee, to supply thy place while thou shalt be absent.*

Finally, after *Paul's* death he did not returne to *Ephesus*, but by common consent went to *John* the Apostle, and very little before his death came to *Ephesus*, if ever. As for the Fathers therefore in this point, if they testifie ordinary residence, which they do not, we have liberty to renounce them; but they testifie onely that he remained in that Church, because his stay was longer there then Evangelists did use to make, and he is thought to have suffered martyrdom there. So for *Titus*, when *Paul* sent him to *Crete* to do that worke is uncertaine; but this is certaine; it was before his writing to the *Corinthians* the second time, and going to *Rome*. This likewise, that *Paul* was then in travelling, and as it is like being in the parts of *Macedonia* did meane to Winter at *Nicopolis*. When he did write the Epistle he doth shew it was not his meaning that *Titus* should stay there, for he doth bid him to meet him at *Nicopolis*, where he meant to be as it is likely, but *Titus* coming did not meet him there but at length found him in *Macedonia*, whence *Paul* did send him to the *Corinthians*; thanking God for his promptnesse even of his own accord to be employed amongst them, *2 Cor. 8. 16.* which doth shew

— shew he had not been made an ordinary Bishop any where. We finde that he did accompany *Paul* at Rome, 2 *Tim.* 4. 10. and when *Paul* writ his second Epistle to *Timothy*, he was in *Dalmatia*. Whence *Aquinas* doth thinke him to have been Bishop of that place. Wherefore we thinke him that will be carried from such presumptions, (yea manifest arguments) by *Hegesippus*, *Clement*, and history grounded on them, to be too much affected to so weak authours, and wish not credit with him, who counts him unworthy credit, that will not sweare what such men depose.

Touching the prooffe that followeth. *That either their function was Evangelisticall and extraordinary, or ordinary. But their function as assigned to those Churches was not extraordinary.* We deny this assumption, with the prooffe of it. *That the function that these exercised in assigned to certaine Churches (these two by name) was necessary to the being of the Church.* The reason is, because they were assigned to do those things which are to be done for ever in the Church after a more transcendent manner viz. as Evangelist; and assignation of them to do those things in certain Churches, after this manner, was not necessary to perpetuate the being of the Church. Assignation to Churches to do the work of ordinary Pastors is indeed necessary: not assignation to do the worke of Evangelists.

To that final reason, what antiquity doth testifie agreeing with Scriptures is true, and so to be taken. What they speak so agreeing, that it is virtually contained in them, and may rightly be deduced from them, is to be beleevd and received by a divine faith. But what they speak not plainly contradicted, but yet no way included, may be admitted *sive humana*, if the first relaters be well qualified witnesses. But what they speak from such as *Clement* and *Hegesippus*, it is in effect of light credulity. A corrupt conscience bent to decline is glad of every colour which it may pretend to justifie it selfe in declining.

To the assumption we answer. What do not some ancient enough call *Timothy*? *Ambrose* saith he was a *Deacon* one while, a *Presbyter* another while, and in like sence a *Primate* and a *Bishop*. *Lyra* prooveth him from many authorities to have been an Arch-bishop, and *Tinus* a Priest. *Beda* calleth him an *Apostle*. But to gather on these, that he was in propriety of speech all these, were absurd. *Obj.* I, but they call him Bishop on other grounds, because assigned to this Church. *Answ.* They call him Bishop because he was assigned to this Church, not onely to teach, but also to ordaine *Deacons*, *Presbyters*. For wheresoever they found this done, and by whosoever, they did call them Bishops, as I noted before from *Ocumen*. The Fathers therefore may be well construed calling these Bishops, because they made longer stay in these Churches then Evangelists did usual, and did preach

and ordaine, and do in these Churches all such things which Bishops in their time used to do. But that he was not an Evangelist, and more then an ordinary Bishop, they do not deny. *Salmeron* himselfe in his first Disputation on 1 Tim. p. 406. *Videtur ergo quod fuerit plusquam Episcopus, etiamsi ad tempus in ea Civitate ut Pastor praeuocaverit et sacros ordines promoverit, unde quidem vocant eum Episcopum.* Finally, should they in rigour and formall propriety make him an ordinary Pastour, from the first time *Paul* did write to him, ordinarily resident to his end; they should testifie a thing, as I hope I have shewed, contrary to Scripture, yea contrary to that text which maketh him to have done the worke of an Evangelist. As for the shew from the Subscriptions we have spoken sufficiently.

Now to shew that they were not properly Bishops. First, we have shewed that they were but subrogated to do those supposed Episcopall duties a while, but were not there fixed, to make their ordinary abode. Therefore not Bishops properly. Secondly, they who did the work of an Evangelist in all that they did, did not performe formally the worke of a Bishop. But these did so. As is vouched of *Timothy*, *Do the worke of an Evangelist.* Ergo. The Proposition is proved. If an Evangelist and Bishop cannot be formally of one office, then the act of an Evangelist, and the act of an ordinary Pastour or Bishop cannot be formally one. For when every thing doth *agere secundum quod acti est*, those things which are not the same formally, their work and effect cannot be formally the same. But the Evangelist and the ordinary Pastour or Bishops, are not formally the same. Ergo. The Assumption the Apostle proveth, by that distinct enumeration of those whom Christ gave now ascending by the worke of the ministry to gather and build his Church. For as an Apostle is distinguished from a Prophet, a Prophet from an Evangelist, so an Evangelist from an ordinary Teacher.

*Obiect.* But it may be said, they were not distinct, but that the superiour contained the inferiour, and Apostles might be Evangelists properly, as *Matthew* and *John* were.

*Ans.* That former point is to be understood with a graine of Salt. The superiour contained the inferiour virtually and eminently, in as much as they could do *alioquin tamen ratione*, what the inferiour did, This sence is tollerable. But that formally the power of all other offices suits which the Apostles is false. My Lord Chiefe Justice of *England* is not formally a Constable. As for the latter, true, an Apostle might be also a Penman of the Gospell, but this maketh not an Evangelist no more then an Apostle, but doth *per accidens*, come to them both. And even as a Preacher or Pastour, writing Commentaries, and publishing other Treatises, this commeth *per accidens* to his calling, it doth not make him a Pastour, but more illustrious

diffusions and fruitfull in that regard then other. So *Marke* and *Luke* were not therefore Evangelists, because they did write the Gospels, for then none should have been Evangelists that had not written, but in this regard they were more renowned then other. Custome hath so prevailed, saith *Maldonate* in his Preface on *Matthew*, that we call them Evangelists, (*viz.* the Writers of the Gospels) whom the Scriptures never call Evangelists. These Evangelists *Paul* speaketh of were given at Christs Ascension, but the first Writer of the Gospell, being an Apostle, was at least eight yeares after. Secondly, they were a distinct order of workmen from the Apostles, but two of the Penmen of the Gospels were Apostles. Thirdly, they were such as by labour of ministry (common for the generall of it to all the other) did gather Saints, and build Christs Body. Now writing the Gospell was not a labour of Ministry common to Apostles, Prophets, Evangelists, Pastours, but the publishing of it.

Those degrees which Christ did distinctly give to other some, and other some, those he did not give conjoynedly to one and the same persons. But these callings he gave to some one, to others another. Else he must have said, he gave the same men to be Apostles and Evangelists, the same to be Evangelists and Pastours. *Ergo.*

That Calling which is not compatible with the Calling of an Evangelist, that *Paul* never annexed to an Evangelist. But the Calling of a Bishop is such. For a Bishop is tyed to a particular Church. The Calling of an Evangelist is a Calling whereby one is called to the worke of the Ministry, to gather Saints, and edifie Christs Body, without any limitation to any particular Church. *Ergo.* *Paul* never annexed the Calling of a Bishop to an Evangelist.

The Calling of an Evangelist is not to write the Gospell, nor to preach it simply: for then every Minister of the Word should be an Evangelist. But this doth difference them, to preach it without limitation or assignation to any particular Church. Thus *Philip*, thus all those who were the Apostles helpers, working the work of the Lord as they did, were Evang. of which sort some continued to the time of *Commodus* the Emperour, as *Eusebius* reporteth, *Euseb. hist. l. 5. c. 9.* Now a Calling whereby I am thus called to publish the Gospell, without fixing my selfe in any certaine place; and a Calling which bindeth during life, to settle my selfe in one Church, are incompatible.

Lastly, that which would have debased *Timothy* and *Titus*, that *Paul* did not put upon them. But to have brought them from the honour of serving the Gospell, as *Collateral* companions of the Apostles, to be ordinary Pastours, had abased them. *Ergo.* this to be ordinary Pastours *Paul* did not put upon them. *Obj.* The assumption is denied; it was no abasement. For before they were but Presbyters, and afterward by imposition of hands were made Bishops.

Why

why should they believe imposition of hands, and a new ordination, if they did not receive an ordinary calling? we meane if they were, not admitted into ordinary functions by imposition of hands, I answer, This denyall with all whereon it is builded is grosse: For, to bring them from a Superiour order to an inferiour, is to abate them. But the Evangelists office was Superiour to Pastors. *Ergo*. The assumption proved. First, every office is so much the greater, by how much the power of it is of ampler extent, and less restrained: But the Evangelists power of teaching and governing was illimited. *Ergo*. The assumption proved. Where ever an Apostle did this part of Gods worke which belonged to an Apostle; there an Evangelist might doe that which belonged to him. But that part of Gods worke which belonged to an Apostle he might do any where, without limitation. *Ergo*. Secondly, every Minister by how much he doth more approximate to the highest, by so much he is higher. But the companions, and coadjutors of the Apostles were nearer then ordinary Pastors. *Ergo*. Who are next the King, in his Kingdom, but those who are *Reges Comites*. The Evangelists were *Comites* of these Ecclesiasticall Chieftaines. *Chrysostome* doth expressly say, on *Ephes. 4*. That the Evangelists in an ambulatory course spreading the Gospell, were above any Bishop or Pastor which resteth in a certaine Church, Wherefore to make them Presbyters is a weake conceit. For, every Presbyter (properly so called) was constituted in a certain Church to do the worke of the Lord in a certaine Church. But Evangelists were not, but to doe the work of the Lord in any Church as they should be occasioned. *Ergo*, they were no Presbyters properly so called. Now for their ordination; *Timothy* received none as the Doctors conceiveth, but what he had from the hand of the Apostle and Presbyters, when now he was taken of *Paul* to be his companion. For no doubt but the Church which gave him a good testimony, did by her Presbyters concur with *Paul* in his promoting to that office. *Obj*. What? could they lay on hands with the Apostles, which *Philip* could not? and could they enter one into an extraordinary office? *Answ*. They did lay on hands with the Apostles, as it is expressly read, both of the Apostles and them. It is one thing to use precarious imposition, another to use miraculous imposition, such as the Apostles did, whereby the extraordinary gifts of the Holy Ghost were conferred. In the first, Presbyters have power. Neither is it certaine, that *Philip* could not have imperfect hands, and given the Holy Ghost. For though he could, he might chuse in wisdom for their greater confirmation and edification to let that be done by persons more eminent. Finally, imposition of hands may be used in promoting and setting one forth to an extraordinary office.

For



For every extraordinary office is not attended with immediate vocation from God. As the Calling of Evangelists, though extraordinary, was in this unlike the Calling of Apostles and Prophets. Secondly, men called immediately may be promoted to the more fruitfull exercise of their immediate and extraordinary Callings by imposition of hands from their inferiours, as *Paul* and *Barnabas* were. Howsoever it is plaine, that *Timothy* by imposition of hands, was ordained to no Calling, but the Calling of an Evangelist. For that Calling he was ordained to, which he is called on by *Paul* to exercise, and fully execute. But he is called on by him to doe the work of an Evangelist. *Ergo*, that calling he was ordained to.

That worke which exceedeth the calling of an ordinary Bishop, was not put upon an ordinary Bishop. But *Titus* his work did so: for it was to plant Presbyters Town by Town through a Nation. *Ergo*. For the ordinary plantation and erecting of Churches to their due frame, exceedeth the calling of an ordinary Bishop. But this was *Titus* his work. *Ergo*. Bishops are given to particular Churches when now they are framed, that they may keep them winde and wether right, they are not to lay foundations, or to exedifie some imperfect beginnings. But say *Titus* had been a Bishop, he is no warrant for ordinary Bishops, but for Primates, whose authority did reach through whole Ilands. Nay, if the Doctors rule out of *Theoderet* were good, it would serve for a Bishop of the plurallity cut. For it is said he placed Presbyters City by City, or Town by Town, who are in name only Bishops, but not that he placed Angels, or Apostles, in any part of it. He therefore was the sole Bishop of them, the rest were but Presbyters, such as had the name, not the office and government of Bishops.

Finally, were it granted that they were ordinary Bishops, and written to do the things that Bishops do, yet would it not be a ground for their majority of power in matter Sacramentall and jurisdiction, as is above excepted.

*The fifth Argument.*

The Ministers which the Church had generally and perpetually the first 300. yeares after Christ and his Apostles, and was not ordained by any Generall Councell, were undoubtedly of Apostolicall institution. But the Church ever had Diocesan Bishops in singularity of preheminance during life, and in majority of power of ordination and jurisdiction above others, and these not instituted by Generall Councels. *Ergo*. The Proposition is plaine both by *Austin. de Bapt. contra Donat. lib. 4. § Epist. 118.* and by *Tertul. Constat. id ab Apostolis traditum quod apud Ecclesias Apostolorum fuit sacrosanctum*. For who can thinke that all the Churches generally, would conspire to abolish the order of Christ planted by the Apostles, and



set up other Ministers then Christ had ordained. The Assumption is plaine: for if the Church had Metropolitans anciently, and from the beginning, as the Councell of Nice testifieth, much more Bishops. For Diocesan Bishops must be before them, they rising of combination of Cities and Dioceses. And the Councell of *Ephesus* testifieth, the government of those Bishops of *Cyprus*, to have been ever from the beginning, according to the custome of old received. Yea, that the attempt of the Bishop of *Antioch*, was against the Canons of the Apostles. Again, *Cyprian* doth testifie, that long before his time, Bishops were placed in all Provinces and Cities, besides the succession of Bishops from the Apostles times: for they prove their originall to have been in the Apostles times. Neither were they instituted by any Generall Councell. For long before the first Generall Councell, we read Metropolitans to have been ordained in the Churches. Yea *Ierom* himselfe is of opinion, that no Councell of after times, but the Apostles themselves did ordaine Bishops; for ever since those contentions wherein some said, *I am Pauls*, others, *I am Apollis*, they were set up by generall decree; which could not be made, but by the Apostles themselves. And in *Psal. 44.* he maketh *David* to prophesie of Bishops, who should be set up as the Apostles Successours.

## Answer.

First, we deny the Proposition. For first; this doth presuppose such an assistance of Gods Spirit with the Church, that she cannot generally take up any custome, or opinion, but what hath Apostolicall warrant, whereas the contrary may be shewed in many instances. Keeping of holy daies was a generall practise through the Churches, before any Councell enacted it, yet was no Apostolicall tradition. *Socrat. lib. 5. cap. 22. Evangelium non imposuit hoc, ut dies festi observentur, sed homines ipsi suis quique locis ex more quodam introduxerunt.* Taking the Eucharist fasting, the fasts on Wednesday, and Saturday, fasting in some fashion before Easter, Ceremonies in Baptising, the government of Metropolitans were generally received before any Councell established.

2 It doth presuppose, that the Church cannot generally conspire in taking up any custome, if she be not led into it by some generall proponent, as a generall representative Councell, or the Apostles, who were Oecumenicall Doctours, but I see no reason for such a presumption.

3 This doth presuppose, that something may be which is of Apostolicall authority, which neither directly nor consequently is included in the Word written. For when there are some customes which have been generall, which yet cannot be grounded in the Word written, it is necessary by this proposition, that some things may.

may be in the Church, having authority Apostolicall, as being delivered by Word unwritten. For they cannot have warrant from the Apostles but by Word written or unwritten. To the prooffe, we answer: That of *Tertulian* maketh not to the purpose, for he speaketh of that which was in Churches Apostolicall, as they were now planted by them, which the sentence at large set down will make cleare. *Si constat id bonum quod prius, & id prius quod est ab initio, ab initio quod ab Apostolis, pariter utique constabit id esse ab Apostolis traditum quod apud Ecclesias Apostolorum fuerit sacrosanctum.* Touching *Austins* rule, we would aske what is the meaning of these words, *Non nisi Apostolica autoritate traditum rectissime creditur.* If they say his meaning is, that such a thing cannot but in their Writings be delivered, they do pervert his meaning, as is apparent by that, *Cont. Don. lib. 2. 27. Consuetudinem ex Apostolorum traditione venientem, sicut multa non inveniuntur in literis eorum, & tamen quia custodiuntur per universam Ecclesiam, non nisi ab ipsis tradita & commendata creduntur.* And we wish them to shew from Scripture what they say is contained in it. If they yeeld, he doth mean as he doth of unwritten tradition, we hope they will not justifie him in this; we will take that liberty in him, which himselfe doth in all others, and giveth us good leave to use in his owne writings. Now count him in this to favour Traditions, as some of the Papists do not causelessly make this rule the measuring cord, which doth take in the latitude of all Traditions: yet we appeale to *Austins* judgement elsewhere, who though by this rule he maketh a universall practise not begun by Councils, an argument of Divine and Apostolicall authority, yet dealing against Donatists, *Lib. 1. Don. cap. 7.* he saith, he will not use this argument, because it was but humane and uncertain, *ne videar humanis argumentis illud probare, ex Evangelio profero certa documenta.*

We answer to the Assumption two things: First, it cannot be proved, that universally there were such Diocesan Bishops as ours. For in the Apostles times it cannot be proved, that Churches which they planted were divided into a Mother Church, and some Parochiall Churches. Now while they governed together in common with Presbyters, and that but one Congregation, they could not be like our Diocesan Bishops. And though there be doubtfull relations, that *Rome* was divided under *Evangelus*, yet this was not common through the Church. For *Triparisus* story testifieth, that till the time of *Sozomen*, they did in some parts continue together, *Trip. Hist. lib. 1. cap. 19.* Secondly, those Bishops which had no more but one Deacon to helpe them in their ministry toward their Churches, they could not be Diocesan Bishops. But such in many parts the Apostles planted, as *Epiphanius* doth testifie. *Argo*

Thirdly, such Countries as did use to have Bishops in Villages and little Towns, could not have Dioceſan Bishops. But ſuch there were after the Apoſtles times in *Cyprus* and *Arabia*, as *Sozom.* in his ſeventh Book, cap. 10. teſtifieth *Ergo*. Dioceſan Bishops were never ſo univerſally received. Secondly, Bishops came to be common by a Councell, ſaith *Ambroſe*, *Præſſiciente Concilio. Amb. in 4. ad Eph.* or by a Decree paſſing through the world:  *toto orbe decretum eſt*, ſaith *Ierom ad Evag.* which is to be conſidered, not of one Oecumenicall Councell, but diſtributively, in that ſingular Churches did in their Presbyteries decree, and that ſo, that one for the moſt part followed another in it. This interpretative though not formalitèr, is a generall decree. But to thinke this was a decree of *Pauls*, is too too abſurd. For beſides that, the Scripture would not have omitted a decree of ſuch importance, as tended to the alteration of, and conſummation of the frame of Churches begun through all the world. How could *Ierom* (if this decree were the Apoſtles) conclude that Bishops were above Presbyters, *magis conſuetudine Eccleſiæ*, then *Dominicæ diſpoſitionis viritate*. If the Doctour do except, that cuſtome is here put for Apoſtolicall inſtitution; let him put in one for the other, and ſee how well it will become the ſence. Let Bishops know they are greater then Priests, rather by the Decree of the Apoſtle, than by the truth of Chriſts diſpoſition. Is it not fine, that the Apoſtles ſhould be brought in as oppoſites, facing Chriſt their Lord? And this concluſion of *Ierom* doth make me thinke that *decretum eſt* imported no more, then that it was took up in time for cuſtome through the world. Which is elegantly ſaid to be a decree, becauſe cuſtome groweth in time to obtaine *vim legiſ*, the force of a decree. But *Ambroſe* his place is plaine, *Præſſiciente Concilio*, he meaneth not a Councell held by Apoſtles. For he maketh this proviſion by Councell to have come in, when now in *Egypt* and *Alexandria*, Presbyters according to the cuſtome of that Church, were not found fit to ſucceed each other, but they choſe out of their Presbyteries men of beſt deſert. Now to *Heracles* and *Dionysius*, there were a ſucceſſion of Presbyters in the Church of *Alexandria*, as *Eufebius* and *Ierom* both affirme. Wherefore briefly, ſeeing no ſuch univerſall cuſtome can be proved, all the godly Fathers never conſpired to abolish Chriſts inſtitution. Secondly, could a cuſtome have prevailed with all of them, whom we have to *Conſtantines* time, yet it might enter and ſteale upon them through humane frailty, as theſe errors in doctrine did upon many, otherwiſe godly and faithfull Martyrs: the rather becauſe, the alteration was ſo little at the firſt, and Ariſtocraticall government was ſtill continued. Thirdly, ſay, they had wittingly and willingly done it through the world, they had not conſpired, becauſe they might have deemed ſuch power in the Church, and themſelves to do nothing but what they might  
with

with Christ good liking for the edification of it. How many of the chiefe Patrons of this cause, are at this day of this judgement: that if it were but an Apostolicall institution, as Apostolicall is contradistinguished to divine, they might change it. But if the Apostles did enact this order, as Legats and Embassadours of Christ, then is it not theirs, but Christs own institution. What an Embassadour speaketh as an Embassadour, it is principally from him that sent him: but if they who were Legates, did not, bearing the person of Legats, but of ordinary Ecclesiasticall governours, decree this; then it is certaine, Church governours may alter it without treasonable conspiring against Christ.

As for those proofes, the Bishops have been throughout all Churches from the beginning, they are weak. For first, the Council of Nice useth *simpliciter*, not *simpliciter*, but *secundum quid*, in order happily to that time wherein the custome began, which was better known to them then to us: the phrase is so used, *Acts 15. 8.* in respect of some things which had not continued many years. They cannot meane the Apostles times, for then Metropolitans should have actually been from the Apostles time. Secondly, the phrase of the Council of *Ephesus*, is likewise equivocal; for they have reference to the Fathers of Nice, or at least the decrees of the Fathers, who went before the Council of Nice. For these words being added, *definitiones Nicene fidei*, seeme to explicate the former, *Canones Apostolorum*. It is plaine the Decree of the Council doth ascribe this thing onely to ancient custome, no lesse then that of Nice, Constantinople, and Chalcedon; and therefore cannot rise to the authority of sacred Scriptures. Let him shew in all antiquity where sacred Scriptures are called Canons of the Apostles. Finally, if this phrase note rules given by the Apostles, then the Apostles themselves did set out the bounds of Cyprus and Antioch. As for the authority of Cyprian, he doth testifie what was *Communitate* in his time, Bishops ordained in Cities; not *universaliter*, as if there were no City but had some. Secondly, he speaketh of Bishops who had their Churches included in Cities, not more then might meet together in one, to any common deliberations. They had no Diocesan Churches, nor were Bishops who had majority of rule over their Presbiters, nor sole power of ordination. As for the Catalogue of succession, it is *pompe aprior quam puerne*; Rome can recite their Successours. But because it hath had Bishops. Ergo, Oecumenicall Bishops is no consequence. All who are named Bishops in the Catalogue, were not of one cut, and in that sence we controvert.

Touching that which doth improve their being constituted by any Council, it is very weak. For though we read of no generall

Councell, yet there might be, and the report not come to us. Secondly, we have shewed, that the Councell of Nice doth not prove this, that Bishops were every where from the beginning; the phrase of *from the beginning*, being there respectively, not absolutely used. Neither doth *from* ever contrary this: for he doth not use those words in propriety, but by way of allusion; otherwise if he did thinke the Apostle had published this Decree, when the first to the *Corinthians* was written, how can he cite testimonies long after written, to prove that Bishops were not instituted in the Apostles time, but that they were ordained by the Church, *jure Ecclesiastico*, when the time served for it.

*The first Argument.*

Such as even at this day are in the Reformed Churches, such Ministers are of Christs institution. But Ministers having singularity of preheminence and power above others, are amongst them; as the Superintendents in *Germany*. *Ergo. Answ.* The Assumption is utterly denied. For Superintendents in *Germany* are nothing like our Bishops: they are of the same degree with other Ministers, they are onely Presidents while the Synod lasteth; when it is dissolved, their Prerogative ceaseth: they have no Prerogative over their fellow Ministers; they are subject to the Presbyters, *Zepp. lib. 2. cap. 10. pag. 324.* The Synod ended, they returne to the care of their particular Churches.

*The seventh Argument.*

If it were necessary that while the Apostles lived, there should be such Ministers as had preheminence and majority of power above others, much more after their departure. But they thought it necessary, and therefore appointed *Timothy* and *Titus*, and other Apostolique men furnished with such power, *Ergo*, much more after their departure. *Answ.* The assumption is denied, and formerly disproved: for they appointed no such Apostolique men with Episcopall power, in which they should be succeeded.

*The eighth Argument.*

Such Ministers as were in the Apostles times, not contradicted by them, were lawfull. For they would not have held their peace, had they known unlawfull Ministers to have crept into the Churches.

But there were before *Iohns* death in many Churches, a succession of Diocesan Bishops, as in *Rome*, *Linus*, *Clement*; at *Jerusalem*, *Lamas*, *Simeon*; at *Antioch*, *Evdodius*; at *Alexandria*, *S. Mark*, *Amanus*, *Athanas*. *Ergo*, Diocesan Bishops be lawfull.

*Answ.* The Assumption is denied: for these Bishops were but Pres-

**Presbyters.** Pastors of one Congregation ordinarily meeting, governing with common consent of their Presbyteries. If they were affecting our Bishops majority, they were in *Diosrophes* sufficiently contradicted.

*The ninth Argument.*

Those who have been ever held of a higher order then Presbyters, they are before Presbyters in preheminance, and majority of rule. But Bishops have been held in a higher order by all antiquity. *Ergo.* The assumption is manifest: In the Councell of Nice, *Ancyra, Sardica, Antioch*, Ministers are distinguished into three orders. *Ignatius, Clements*, in his Epistle to *Iames, Dionys. Arcopag. de Celest.* *Hierom. cap. 5. Tertul. de fuga in persecutione, & de Baptismo.* *Ignatius* doth often testify it. No wonder, when the Scripture it selfe doth call one of these a step to another, *1 Tim. 3. 12. Cyprian. lib. 4. Epist. 2. Counc. Ephes. cap. 1. 2. 6.* Yea the Councell of *Chalcedon* counteth it Sacredge, to reduce a Bishop to the degree of a Presbyter. This *Hierome* himselfe confirmeth, saying: That from *Marke* to *Heracles* and *Dionysius*, the Presbyters did set a Bishop over them in higher degree.

*Answer.*

The Proposition is not true in regard of Majority of rule. For no Apostle had such power over the meanest Deacon in any of the Churches. But to the Assumption we answer by distinction.

An order is reputed higher, either because intrinsically it hath a higher vertue, or because it hath a higher degree of dignity and honour. Now we deny that ever Antiquity did take the Bishop above his Presbyters to be in a higher order then a Presbyter, further then a higher order doth signifie an order of higher dignity and honour, *utis* or *salus* *myis* *myis*, as the Councell of *Sardica* speaketh. Which is further proved: because the Fathers did not hold a Bishop to differ from a Presbyter, as Presbyter from a Deacon. For these differ *genere proximo*: *Non verint Diaconi se ad ministerium non ad Sacerdotium vocari.* But a Bishop differeth from a Presbyter, as from one who hath the power of Priesthood no lesse then himselfe, and therefore the difference betwixt these, must be circumstantiall; and so essentiall as betwixt the other: Thus Bishops and Arch-bishops are divers orders of Bishops, not that one exceedeth the other, as a power of higher vertue, but of higher dignity then the other. More plainely; There may be a fourfold difference in gradu. 1. In potestate gradu. 2. In Exercitio. 3. In Dignitate. 4. In amplitudine Jurisdictionis. The first difference is not between a Bishop and a Presbyter, according

cording to the common tenent of antiquity, or the Schoole, but one-ly is maintained by such as hold the Character of a Priest and Bishop inwardly, diverse one from the other. For as a Bishop differeth not in power and degree from an Arch-bishop. Because nothing an Arch-bishop can do, as confirming, consecrating Bishops, &c. but a Bishop can do also. So neither doth a Presbyter from a Bishop. *Obiect.* But the Priest cannot ordaine a Presbyter, and confirme as the Bishop doth, and therefore differeth *potestate gradus*. To this I answer, that these Authours meane not this difference in power (*de fundamentali & remota potestate, sed ampliata, immediata, & iam actu horum effectuum productiva*) as if Presbyters had not a remote and fundamentall power to doe those things: but that they have not, before they be ordained Bishops, their power so enlarged, as to produce these effects actually. As a Boy hath the generative faculty while he is a child, which he hath when he is a man, but yet it is not in a child free from all impediment, that it can actually beget the like. But this is too much to grant. For the power Sacramentall in the Priest, is an actuall power which he is able to performe and execute, nothing defective in regard of them, further then they be withheld from the exercise of it. For that cause which standeth in compleat actuality to greater and more noble effects, hath an inferiour and lesser of the same kind under it also, unless the application of the matter be intercepted. Thus a Presbyter he hath a Sacramentall power standing in full actuality to higher sacramentall actions, and therefore cannot but have these inferiour of confirmation and orders in his power, further then they are excepted and kept from being applied to him. And therefore power sacramentall cannot be in a Presbyter, as the generative faculty is in a child, for this is inchoate onely, and imperfect, such as cannot produce that effect. The power of the Priest is compleat. Secondly, I say, these are no sacramentall actions. Thirdly, were they, yet as much may be said to prove an Arch-bishop a distinct order from a Bishop, as to prove a Presbyter and Bishop differing in order. For it is proper to him out of power to generate a Bishop, other Bishops laying on hands, no otherwise then Presbyters are said to do, where they joyned with their Bishops. If that rule stand not *major ad minori*, nor yet *equalis ab equalis*, I marvelle how Bishops can beget Bishops equally, yea superiour to them, as in consecrating the Lord Arch-bishop, and yet a Presbyter may not ordain a Presbyter. It doth not stand with their Episcopall majority, that the rule (*every one may give that which he hath*) should hold here in the exercise of their power. Those who are in one order may differ *jure divine* or *humano*. *Athen* differed from the Priests not in power Sacramentall, for they might all offer incense, and make intercession, But the solemne intercession in the Holy of Holies.

God



God did except and appropriate to the high Priest the type of Christ. Priests would have reached to this power of intercession in the holy place, or any act of like kinde: but that God did not permit that this should come under them, or they intermeddle in it. Thus by *humane* law the Bishop is greater in exercise then the Priest. For though God hath not excepted any thing from the one free to the other, yet commonly confirmation, ordination, absolution by imposing hands, in receiving Penitents, consecrating Churches and Virgines, have been referred to the Bishop for the honour of Priesthood, rather then any necessity of law, as *Ierome* speaketh. Finally, in dignity, those may differ many waies, who in degree are equall, which is granted by our adversaries in this cause. Yea, they say, in amplitude of jurisdiction, as in which it is apparant an Arch-bishop exceedeth another. But were it manifest that God did give Bishops Pastorall power through their Diocesse, and an Arch-bishop through his Province, though but when he visiteth, this would make one differ in order from the other; as in this regard Evangelists differed from ordinary Pastours. But that jurisdiction is in one more then another, is not established, nor hath apparency in any Scripture.

To the proofes therefore I answer briefly: the one may be a step to the other, while they differ in degrees of dignities, though essentially they are but one and the same order. In this regard it may be Sacriledge to reduce one, from the greater to the lesser, if he have not deserved it. As for that of *Ierome* it is most plaine, he did meane no further order, but onely in respect of some dignities wherewith they invested their Bishop, or first Presbyter, as that they did mount him up in a higher seat, the rest sitting lower about him, and gave him this preheminance, to sit first, as a Consull in the Senate, and moderate the carriage of things amongst them: this *Celsiori gradu*, being nothing but his honourable *regenda*, nor importing sole authority. For by a Canon of the Council of *Laodicea*, we finde that the Bishop had this privilege to sit first, though Presbyters did together with him enter, and sit as Judges of equall commission. For though Deacons stood, Presbyters did alwaies sit *in circuitu Episcopi*.

#### IO Arguments.

If Bishops be that which *Aaron*, and the Apostles were, and Presbyters, be that which the Priests, and the 72 Disciples were, then the one are above the other in preheminance and power. But they are so. See *Ieron* to *Nepotian*. Ergo.

#### Answer.

If Bishops, &c. and Presbyters, be that which the Sonnes of *Aaron* and the 72 were, then there are different orders, &c. To these  
I may

may be added a third. That which *Moses* and the 70 Seniors were, that are the Bishops and Presbyters. First, for the Proposition it is not true, for first of *Aaron* and his Sons, they were not orders different essentially in their power, but onely in degree of dignity, where in the high Priest was above others. For every Priests power would have reached to that act which was reserved to the high Priest onely. Besides, when the high Priest was deceased or removed, the other Priests did consecrate the Successour, as *Sadock*. Finally, the one had for substance the same consecration that the other, neither had the high Priest any majority of directive or corrective power over others. So the Apostles, and 72, will not be found different in order; and therefore those who resemble these cannot be concluded to be of divers orders. For the Apostles and 72, differ no more then ordinary messengers, who are imployed in a set course, and extraordinary sent by occasion onely: They were both messengers, the Apostles *habitu* and abidingly, the other in act onely, and after a transitory manner.

Againe, had *Aaron* and his Sonnes been divers orders, differing essentially in the inward power of them; yet is not the Proposition true, but with addition in this wise. Those who are identically and formally that which *Aaron* and the Apostles were, and that which his Sonnes, and the 72 were, they differ in degree essentially, not those who were this analogically by reason of some imperfect resemblance. For things may be said to be those things wherewith they have but imperfect similitude. In this sence onely the proposition is true.

Now to come to the assumption. First, touching *Aaron*, we deny any Bishop is as *Aaron* by divine institution, or by perfect similitude answering to him. But because *Aaron* was the first and high Priest, others inferior: so it hath pleased the Church to imitate this policy, and make the Bishop, as it were *Primum Presbyterum*, or *Antistitem in primo ordine*, Presbyters in *secundo*. Whence Bishops may be said to be that which *Aaron* was through the Churches ordination, which she framed, looking to this patterne of government which God himselfe had set out in the Old Testament. The Fathers call them *Aaron* and his Sons onely, for some common Analogie, which through the ordinance of the Church arose betwixt the Bishop and Presbyters, and them; and conceive them to be so by humane accommodation, not by divine institution. But that they were so properly succeeding them as orders of Ministry typified by them by Gods own appointment, this the Fathers never thought. Christs Priesthood, no mans, was properly typified in *Aaron*.

So touching the other part of the assumption. That Bishops and Presbyters are what Apostles, and the 72 were. The Fathers many of them, insist in this proposition, that as the Apostles and 72 were Teachers, the one in a higher, the other in an inferiour order, so Bishops and Presbyters, were by the Churches ordinance. This is the Fathers phrase, to call them Apostles, who in any manner resemble the Apostles, to call them, as *Ambrose*. Prophets, Evangelists, Pastours, Deacons, who resemble these, and come in some common analogie nearest them, *Moses*, and the 70 Seniors, who in any sort resembled them. Now the assumption granted in this sence maketh not against us. For they might be said these, if there were but divers degrees of dignity amongst them, though for power of order by Gods institution they were all one. But some streine it further, and take it, that Christ instituting those two orders, did in so doing, institute Bishops and Presbyters, the one whereof succeeded the Apostles, the other the 72, and that thus the Fathers take it. To which I answer, First, in generall, this analogie of Apostles and 72, is nor generally affected by them all. *Ignatius ad Symmones dicit Apostolis Presbyteros successisse, Diaconos 72, Discipulis.* *Clem. lib. 2. Const. cap. 30.* saith, That Bishops answer to God the Father, Presbyters to Christ, Deacons to the Apostles. *Ierom* doth manifestly make Presbyters (whom he also calleth by name of Bishops in that Epistle, where he maintaineth the Presbyters dignity) Successors to the Apostles. The like hath *Cyprian*, *Apostolos id est Episcopos et prepositos*, that is, *ordinis ratione prepositos minorum Ecclesiarum*, as *Austin* speaketh, else it should be all one with the former: when he maketh the Presbyter as well as the Bishop to be ordained in the Apostles. Finally, these Fathers who take the 72 to have been Apostles, as well as the other, could not imagine this proportion of divers orders set up in them. Secondly. if Christ in these instituted those other, it must be one of these waies. First, he did make these not onely Apostles, but Bishops, and so the 72, nor onely his Messengers for the time, but Presbyters also. Or, secondly, else he did ordaine these as he did *raine Nianna*, noting and prefiguring as by a Type, a further thing which he would worke: viz. that he would institute Bishops and Presbyters for Teachers ordinary in his Church: but both these are *gains* spoken, without any foundation or reason. For the first, we have shewed that the Apostles could not be Bishops ordinarily; nor yet the calling of these seventy two (which was to go thorow all Cities Evangelizing) stand with Presbyters, Presbyters being given to Churches *per evangelium*, and there fixed. Neither can the latter be true: for

then Christ should have given a Sacrament, when he ordained his Apostles, and sent forth his 72. Secondly, the type or the shadow is lesse then the thing tyfified, the substance of it. But the giving Apostles was a greater thing then giving ordinary Pastours. *Ergo.*

Thirdly, I say, that Christ did never ordaine that any should succeed the Apostles, or the 72, in regard of their order. There is a double succession, *in gradum*, or *in Caput*, as the Jurists distinguish. *In gradum eundem*, as when one Brother dying, another Brother doth succeed him in the inheritance. *In caput*, as when one not of the same degree and line doth come after another, as when a brother dying, another doth inherite after him, not a brother, but a cousin to him. Thus the Apostles have no successors succeeding them *in gradum*, but such onely as follow them, being of other degrees, and in another line, as it were, in which sort every Pastour doth succeed them. But then they are said to succeed them, because they follow them, and after a sort resemble them, not because they hold the places which the Apostles did properly. *Apostolo in quantum est Apostolus non succeditur, Legato quatenus est Legatus non succeditur.*

Fourthly, that the Presbyters do as persons of divers orders succeed the Apostles no lesse fully then any other. First, they must needs succeed them who are spoken to in them, whose duties are laid down in that which the Apostles received in commandement. But the Presbyters were spoken to both in the Keyes, in the Supper, in the commandement of teaching and baptizing. *Ergo.* Presbyters must needs succeed the Apostles. Secondly, those whom the Apostles did institute in the Churches, which they had planted for their further building them up, they were their next successors. But the Apostles did commend the Churches to the care of Presbyters, who might build them up, whom they had now converted. *Ergo.* these were their Successours most proper and immediate. Thirdly, these to whom now taking their farewells, they resigned the Churches, these were their Successours. But this they did to Presbyters, *Paul* now never to see *Ephesus* more, *Acts 20, Paul* neare death, *1 Pet. 5. 2.* *Ergo.* Fourthly, if one Pastour or Minister do more properly resemble an Apostle then another, it is because he hath some power Apostolique more fully conveyed to him then to another. But this was not done. *Ergo.* The assumption is manifest: For, first, their power of teaching and ministring the Sacraments doth as fully and properly belong to the Presbyter as to any, unless we count Preaching not necessarily connexed to a Presbyters office, but a Bishops; or at least that a more rudimentall preaching belongs to a Presbyter, the more full and exact teaching being appropriate to the Bishop, which are both too absurd. Secondly, for government, the Apostles did no more give the power of government to one

one then to another. *Object.* This is denied, for the Apostles are said to have kept the power of ordination, and the coercive power in their own hands, and to have committed these in the end onely to Apostolique men, as *Timothy* and *Titus*, who were their Successours succeeding them in it. *Ans.* A notable fiction: for it is most plain by Scripture; that ordination, power of deciding controversies, excommunication, were given to Presbyters, and not kept up from them; they should otherwise have provided ill for the Churches which they left to their care. Secondly, if the Apostles did commit some ordinary power of government to some men above others, in which regard they should be their Successours, then the Apostles did not onely enjoy as *Legats*, power over the Churches, but as ordinary Ministers. For what power they enjoyed as *Legats*, this they could not *alias Legare*. Power as ordinary Pastours in any Nations or Churches they never reserved, and therefore did never substitute others to themselves in that which they never exercised nor enjoyed. And it is to be noted, that this opinion of Episcopall succession from the Apostles, is grounded on this, that the Apostles were not onely Apostles, but Bishops in Provinces, and particular Churches. For the Papists themselves urged with this, that the Apostles have none succeeding them, they do consider a double respect in the Apostles, the one of *Legates*, so *Peter*, nor any other could have a successour. The other of Bishops *Oecumenicall* in *Peter*, of Bishops Nationall or Diocesan, as in some other. Thus onely considered, they grant them to have other Bishops succeeding them: For the Apostolique power precisely considered, was *Privilegium personale simul cum persona extinctum*. Now we have proved that this ground is false, and therefore that succeeding the Apostles, more appropriate to Bishops then other Ministers, grounded upon it, is false also.

Lastly, the Presbyters cannot be said Successours of the 72. For first, in all that is spoken to the 72, the full duty and office of a Presbyter is not laid down. Secondly, it doth not appeare that they had any ordinary power of Preaching or Baptizing and ministering the other Sacrament. For they are sent to Evangelize, to preach the Gospell: but whether from power of ordinary office, or from commission and delegation onely, for this present occasion it is doubtfull. Thirdly, it is not read that they ever baptized, or had the power of administering the Supper given to them. Yes, that they had neither ministry of Word or Sacraments, as *officio ordinario*, seemeth hence plaine; That the Apostles did commit them to the Deacons care, which was to be cumbersome, that themselves could not tend the ministry of the Word with it, much lesse then could these, nor having such extraordinary gifts as the Apostles had. Fourthly, if they were for Ministers, then were they Evangelists in destination. For the act

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enjoyed them, is from City to City, without limitation to Evangelize; and after we read of some, as *Philip*, that he was an Evangelist; the same is in Ecclesiasticall story testified of some others. Thus we Presbyters should succeed Evangelists, those Apostolique men whom the Apostle constituted Bishops, and by consequence be the true successors of the Apostles. These Evangelists succeeded them by all grant, we succeed these. Finally, *Armachanus* doth take these 72 to have been ordinary Disciples, in his 7. Book *Armenicarum, quest. c. 7.*

## 11. Argument.

Those who receive a new ordination are in a higher degree in a new administration, and a new order. But Bishops do so. Ergo.

## Answer.

The Proposition is denied: for it is sufficient to a new ordination that they are called to exercise the Pastorall function in a new Church where before they had nothing to do. Secondly, I answer by distinction, a new order, by reason of new degrees of dignity, this may be granted: but that therefore it is a new order, that is, having further ministerial power in regard of the Sacraments and jurisdiction given it of God, is not true. Hath not an Arch-bishop a distinct ordination or consecration from a Bishop? yet is he not of any order essentially differing. The truth is, ordination, if it be looked into, is but a Canonick solemnity which doth not collate that power Episcopall to the now chosen, but onely more solemnly and orderly promotes him to the exercise of it.

## 12. Argument.

Those Ministers whereof there may be but one onely during life in a Church, they are in singularity of preheminance above others. But there may be but one Bishop, though there may be many other Presbyters, one *Timothy*, one *Titus*, one *Archippus*, one *Epaphroditus*. Ergo. For prooffe of the assumption. See *Cornelius*, as *Eusebius* relateth his sentence, lib. 6. cap. 43. *Conc. Nice. c. 8. Conc. Calc. c. 4. Possidonius in vita Augustini. Ierom. Phil. 1. 1. Chrysost. Amb. Theod. Oecumen.* And such was Bishops preheminance, that Presbyters, Deacons, and other Clerks, are said to be the Bishops Clerks.

## Answer.

I answer to the Assumption. That there may be said to be but one Bishop in order to other Coadjutors and Associates within the same Church. It may be said, there must be but one Bishop in order to all the other Churches of the Cities. Secondly, this may be affirmed as standing by Canon, or as divine institution. Now the assumption is true, onely by Law Ecclesiasticall. For the Scripture is said to have placed Presbyters who did *Superintendere*, *Act. 20.* and that

that there were Bishops at *Philippi*. True it is, the Scripture doth not distinguish how many of the one sort, or how many of the other, because no doubt for the number of the Congregations, a single Presbyter labouring in the Word, or two, the one Coadjutor to the other might be placed. Secondly, it is testified by *Epiphanius*, that ordinarily all Cities but *Alexandria* had two. Thirdly, *Ierom* on *1 Tim. 3.* doth say, that now indeed there may be but one Bishop, meaning Canonically, making a difference twixt the present time, and time Apostolique. Fourthly, *Austin* did not know it was unlawfull: Yea he did onely in regard of the Decree of *Nice* account it so, *Ep. 110.* neither did Church or people ever except against the contrary, but as a point against Canon, which might in some cases be dispensed with as the story of *Narcissus*, and *Alexander*, and *Liberius*, and *Felix*, doth more then manifest. For though the people of *Rome* cried out, one God, one Christ, one Bishop, yet they yeelded at their Emperours suite, whereas had it been a thing they had all thought to have been against Christs institution, they would not have done. Vide *Soz. l. 4. c. 14.* Fifthly, *Ieroms* peerlesse power, is nothing but Consul-like preidence above others; for this he pleaded for, writing against *Iovinian*, *l. 1.* amongst the Apostles themselves, that schisme might be avoided. Wherefore we yeeld the conclusion in this sence, that the Bishop *jure humano*, hath a singularity of preheminance before others, as by Ecclesiasticall law there might be but one onely Arch-bishop.

13. Argument.

Those who had peerlesse power above others in ordination and jurisdiction, they were such as had preheminance and majority of rule over others. But the former is due to Bishops. Unlesse this singularity of power were yeelded, there would be as many schismes as Priests. Ergo. The assumption proved. Those who have a peculiar power of ordination above others, they are in preheminance and power before others. But Bishops have, Ergo, they are in, &c. The assumption proved. That which was not in the Presbyters of *Ephesus* and *Crete* before *Timothy* and *Titus* were sent, but in the Apostles, and after in *Timothy* and *Titus*, and their successours, that is a peculiar of Bishops. But ordination was not in the Presbyters, &c. Ergo. The assumption proved. That which these were sent to do, Presbyters had not power to do. It was therefore in them, and such as succeeded them, the Bishops of *Ephesus* and *Crete*. Again, the Scriptures, Councils, Fathers speake of the ordainer as one. Ergo, it was the peculiar right of the Bishop, and the Bishop onely. He onely by Canon was punishable for irregularity in ordination. And *Epiphanius* maketh this the proper power of a Bishop to beget Fathers by ordination, as the Pres-



Presbyters doth ~~See~~ by Baptisme. And ~~John~~ doth except ordination as the Bishops peculiar, wherein he is most unequal to them.

*Answer.*

I answer the Proposition of the first Sillogisme by distinction. Those who have peerelesse power in regard of the simple right to ordaine; viz. in regard of exercising the act, and sole performing the rite of it, those who have a right to these things originally from Christ and his Apostles which no others have, they are above others in degree. Again, peerelesse power in a Bishop over Presbyters may be said in comparison to them distributively or collectively considered. He that hath peerelesse power given him, which no one of the other hath, is not presently of a greater degree, nor hath not majority of rule amongst others, as a Consul in the Senate: But if he have a peerelesse power, such as they all collectively considered, cannot controule, then the Proposition is true; but the assumption will then be found to halt.

To the proove of the assumption. The Proposition is true of power in order to the thing it selfe, not to ministring the rite, and executing the act, which may be reserved for honour sake to one, by those who otherwise have equall power with him. That Bishops have this power in order, the thing it selfe agreeing to them, *Vi proprii officii*, not by commission from others, we deny. The assumption is wholly denied. As for the proove of it. First, we that deny that Evangelists had not power to ordaine, as well as the Apostles. Secondly, that Presbyters had not this power in a Church planted as well as they. Every one as fellow servants might conspire in the same ordination. The Evangelists power did not derogate from the Apostles, the Presbyters from neither of them. But power of imposing hands solitarily, whereas yet Churches were not constituted, this may happily be appropriated to the Apostles and Evangelists, whose office it was to labour in erecting the frame of Churches. Secondly, the assumption is false; in denying that it was in the power of Presbyters to lay on hands, contrary to that in *Timothy*; *The grace given thee by laying on of the hands of the Presbytery*. Thirdly, it is false, in presupposing others then Presbyters to have been *Timothy* and *Titus* their Successours. To the proove of this assumption. The Proposition is not true: For it might be convenient that the same thing should be done by Evangelists, and by ordinary Pastors, each concurring in their severall orders to the same service of Christ the Lord. Secondly, I answer to the assumption. That Presbyters were to be placed in Churches framed where there were Presbyters, or where there were as yet none. In the first

first Churches, they are bid ordaine if any need further, but *secundum iure Ecclesie*, not without the concurrence of others. In the latter Churches which were to be constituted, they may be conceived as Evangelists, with sole power of setting Presbyters forth by this rite of imposition of hands. We hold Apostles might do it, Evangelists might, and the Presbyters also. Yea Presbyters in *Alexandria*, when now their first Presbyter was deceased, did ordaine the following: For the Canon of three Bishops, and Metropolitans, added by the Nicene Councell, was not known yet. Neverthelessse it grew timely to be restrained to Bishops, the performing I meane of the outward rite and signe; but onely by Canon, as Consignation was also, for which there is as ancient testimonies as this, that it was appropriate to the Bishops. We grant therefore that antiquity doth sometime speak of the ordainer as one. In the Churches of *Africa* one did not lay on hands, yet in some other Churches the rite was by one administrated. And it is to be noted by the way, that *ut in iure* in some Canons is not opposed to the Co-ordaining of Presbyters, but to the number of *Three*, or many Bishops required in the ordination of a Bishop. They might therefore by their Canons be punishable, because regularly and canonically the executing of it was committed to them. This is all that *Epiphanius* or *Ieroms* *excepta ordinatione* can prove. But these two conclusions we would see proved out of Scriptures and Fathers. First, that ordination is an action of power of order, a power sacramentall, which a Presbyter hath not. Secondly, that by vertue of this power, the Bishop doth ordaine, and not by Ecclesiasticall right or commission from the Church. Certainly, the act of promoting a Minister of the Church, is rather an act of jurisdiction then order. As it belongeth to policy and government, to call new Magistrates, where they are wanting. *Obiect.* But a new spirituall officer may be instituted by a Sacrament. *Ans.* If God would so have collated the grace of spirituall callings; but he hath appointed no such thing. The Apostles and 72 were not instituted by a Sacrament of imposition of Christs hands. Now the greater the grace was which was given, the more need of a Sacrament whereby it should be given. *Obiect.* They were extraordinary. *Ans.* They might have had some ambulatory Sacrament for the time. Again, imposition of hands was used in giving extraordinary graces, *Act. 8.* Secondly, were it a Sacrament, it should conferre the grace of Office, as well as grace sanctifying the person to use it holily. But we see that this it could not do. As for *Paul* and *Barnabas* the Church did separate them at the command of God, and lay hands on them, and pray for them, but they were already before this, immediately chosen by God to the grace of their office. It could be nothing then but a gesture accompanied with prayer, seeking

grace in their behalfe. For the Sacramentall collating of grace sanctifying all callings, we have in these two Sacraments of Christs institution. Thirdly, there are many kindes of imposition of hands in the Old and New Testament, yet cannot it be proved, that it is any where a proper Sacrament. It is then a rite, a gesture, a ceremony, signifying a thing or person separate, presented to God, prayed for to God. Thus Antiquity did think of it, as a gesture of one, by prayer to God, seeking a blessing on every one chosen to this or that place of ministry. So Ecclesiastically it was used in baptizing, in consecrating, in reconciling penitents, as well as ordaining: but never granted as a Sacrament in those other cases by grant of all. It is then a rite or gesture of one, praying, *Tertul. de bapt. sheweth this, saying, Manus imponitur per benedictionem advocans & invocans spiritum sanctum. Ierom also contra Luciferanos, Non abnuo, hanc esse Ecclesie consuetudinem ut Episcopus manum imposturus excurrat ad invocationem spiritus sancti. Amb. de dignit. sacerdot. Sacerdos imponit supplicem dextram. August. Quid aliud est manus impositio quam oratio, &c.* The Greek Churches have ever given Orders by a forme of prayer conceived with imposition of hands. Hence it is, that they imposed hands even on Deaconesses, where it could not be otherwise considered then a deprecativ gesture. Neither is it like the African Fathers ever thought it a Sacrament, which no other had vertue and power to minister, but the Bishop. For then they would never have admitted Presbyters to use the same rite with them. For so they had suffered them to prophane a Sacrament, wherein they had no power to intermeddle: *Object.* If one say they did lay on hands with them, but the Bishops imposition was properly *Consecrative* and Sacramentall, theirs *Deprecative* onely. *Answer.* Besides that, this is spoken without foundation, how absurd is it, that the very selfe-same Sacramentall rite should be a Sacrament in one Ministers hand, and no Sacrament performed by another: Yea, when the Bishop doth it to a Presbyter, or Deacon, then a Sacrament; when to a Subdeacon, and other inferiour Officers, then none, let any judge. *Austin* did account no other of imposition of hands, then a prayer over a man, accompanied with that gesture. Secondly, they do not think that the Bishop ordaineth by divine right, it being excepted to him as a Minister of higher Sacramentall power: but that he onely doth ordaine *quoad signum & ritum extrinsecum*, by the Churches commission, though the right of ordaining be in all the Presbytery also. As in a Colledge the society have right to chuse a Fellow, and to ordaine him also, though the Master doth alone lay on hands, and give admission. Thus *Ierom* speaketh of confirmation, that it was reserved to the Bishop for honour sake, rather then any necessity of Gods Law. Whence by analogie and proportion, it followeth they think not ordination, or those other

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Episcopall royalties to have been reserved to him by divine right. Beside, there are more ancient proofes for Canonically appropriating confirmation, then for this imposition of hands. *Cornelius* speaketh thus of *Novatus*, he wanted those things which he should have had after Baptisme, according to the Canon, the sealing of our Lord from a Bishop, *Euseb. lib. 6. cap. 25.* So *Cyprian* to *Iul.* Nevertheless *Ierom* judgeth this also to have been yeelded them for honour sake. And we know that in the Bishops absence, Presbyters through the East did *Consignare*, through *Grecia*, through *Armenia*. Neither would *Gregory* the great have allowed Presbyters in the Greek Churches to have confirmed, had he judged it otherwise then Canonically to belong to the Bishops. That therefore which is nor properly a Sacramentall action, and that which is not appropriate to a Bishop further then Presbyters have committed it to him, that cannot make him in higher degree of ministry then Presbyters are.

Thirdly, in reconciling Penitents, the Presbyters did it in case of the Bishops absence: as is to be gathered from the third Councell of *Carthage*, 32. And who thinks blessing so appropriate to a Bishop, that Presbyters may not solemnly blesse in the Name of the Lord, though Antiquity reserved this to him. These therefore were kept to him, not as acts exceeding the Presbyters power of order, but for the supposed honour of him and the Church. For as *Ambrose* saith, *Vr omnes eadem possent irrationale, & vulgari res, visisque videretur.* It pleaseth Antiquity therefore to set up, one who should *quodam exercitum* do many things alone, not because that Presbyters could not, but it seemed in their eyes more to the honour of the Church, that some one should be interested in them.

Fourthly, *Amalarinus* in a certain Book of sacred orders, doth confute the doctrine of an uncertaine Authour, who taught that one Bishop onely was to lay hands on a Deacon: because he was consecrated not to Priesthood, but to ministry and service. *Nunquid scriptor libelli doctior & sanctior Apostolis qui posuerunt plures manus super Diaconos quando consecrabantur, & propterea solus Episcopus manus ponat super Diaconum ac si solus possit precari virtutem gratiarum quam plures Apostoli precabantur. Optimum est bonos duces sequi, qui certaverunt usque ad plenam victoriam.* Whence it is plaine, he did know no further thing in imposition then prayer, which the more impose, is the more forcible.

*The fourteenth Argument.*

Those who had jurisdiction over Presbyters assisting them, and Presbyters affixed to Cures, they had a superiority of power over other Ministers. But Bishops had so, *Ergo, &c.*

## Of the Prioritie and Power

The Assumption is manifest. *Ignatius* describeth the Bishop from this, that he should be the Governour of the Presbytery and whole Church, *ἡ ἐκκλησία ὅλη*. And *Ieron* and *Austin* on the 44 Psalme, call them the Princes of the Church, by whom she is governed. The Assumption is proved particularly. Those who had directive power above others, and corrective, they had majority of rule. But Bishops had. *Ergo*. The Assumption proved. First, for directive power, the Presbyters were to do nothing without them. *Ignat. ad Mag. ad Smyr.* They might not minister the Sacrament of the Supper but under the Bishop, *Clem. Epist. 1. ad Iacob. Tert. Lib. de Bapt. Can. Apost. 38. Con. Carthag. 4. 38. Con. Car. 2. Can. 9. Con. Gan. 16. Conc. Ani. Can. 5.*

Secondly, that they had corrective power, it is proved, *Apo. 2. & 3.* The Angel of *Ephesus* did not suffer false Apostles, and is commended for it. The Angel of *Thyatira* is reprov'd for suffering the like. Therefore they had power over other Ministers, *Cyp. lib. 3. Epi. 9.* telleth *Rogation* he had power to have censured his Deacon. *Ieron. adversus Vigilantium*, marvelleth that the Bishop where *Vigilantius* was, did not break the unprofitable vessell. *Epiphanius* saith, Bishops governed the Presbyters themselves, they the people. The Presbyters affixed to places and Churches, were subject to the Bishops, for when they were vacant, the Bishop did supply them. Again, the Presbyters had their power from him, and therefore were under him, and they were subject to the censure of the Bishop. Those of his Clergie were under him; for he might promote them, they might not go from one Diocesse to another without him, nor travell to the City, but by his leave. The Bishop was their Judge, and might excommunicate them, *Cyp. lib. 1. Epist. 3. Concil. Carib. 4. cap. 59. Conc. Chal. cap. 9. Conc. Nice, cap. 4. Conc. Ant. cap. 4. ibid. cap. 6. cap. 12. Cart. 2. cap. 7. Conc. Afric. cap. 29. Conc. Ephes. cap. 5. Conc. Chal. cap. 23.* The examples of *Alexander* and *Chrysostome* prove this. All Presbyters were counted *acephali*, headlesse, that lived not in subjection to a Bishop. The Pastours of Parishes were either subject to Bishops, or they had associats in Parishes joynd with them, or they ruled alone. But they had not associats, neither did they rule alone. *Ergo*, they were subject to the authority and jurisdiction of the Bishop.

*Answer.*

The proposition of the first Syllogisme it must be thus framed. Those who had power of jurisdiction in themselves, without the concurrence of other Presbyters, as fellow Judges, they were greater in majority of rule. Thus Bishops had not jurisdiction. True it is, they were called Governours and Princes of their Churches, because they were

were more eminent Ministers, though they had not Monarchicall power in Churches, but Consul-like authority, and therefore when they affected this Monarchie, what said *Ierom. Noverint se Sacerdotes esse non dominos, noverint se non ad Principatum vocatos, sed ad servitium totius Ecclesie. Sic Origen in Esa. Hom. 7.*

To the prooffe of the Assumption. We deny that they had this directive power over all Presbyters. Secondly, that they had it over any by humane constitution infallible. Presbyters were in great difference. Those who are called *proprii Sacerdotes, Rectores, Seniores, Minorum Ecclesiarum prepositi*, the Bishop had not, nor challenged not that directive power over them, which he did over those who were numbred amongst his Clericks, who were helps to him in the Liturgie, in Chappels and Parishes which did depend on him as their proper teacher, though they could not so ordinarily go out to him. The first had power within their Churches, to teach, administer, excommunicate, were counted brethren to the Bishops, and called *Episcopi*, or *Coepiscopi*, even of the Ancient: But the Presbyters, which were part of their Cleargie, they had this directive power over them, the Canons Ecclesiasticall allowing the same. But I take these latter to have been but a corruption of governing Presbyters, who came to be made a humane ministry. First, by having singular acts permitted. Secondly, by being consecrate to this, and so doing *ex officio*, what they were employed in by the Bishop. But sure these are but helps to Liturgie, according to the Canons. Preaching did not agree to them further then it could be delegated or permitted. Finally, we read, that by Law it was permitted them: that it was taken away from them againe by the Bishops: that it was stinted and limited sometime as to the opening of the Lords Prayer, the Creed, and ten Commandments: as it is plaine to him that is any thing conversant in the ancient. Secondly, let us account them as Ministers of the Word, given by God to his Church: then I say, they could not have any direction, but such as the Apostles had amongst Evangelists: and this power is given to the Bishops onely by Canon swearing from the first ordinance of Christ: for it maketh a Minister of the Word become as a cypher without power, of his consecration, as *Ierom* speaketh, being so interpreted by *Basil* himselfe. These Decrees were as justifiable, as that which forbiddeth any to baptize, who hath not given Chisme from the Bishop, *Can. Carth. 4. cap. 36.* unless the phrase do note onely a precedence of order in the Bishop above Presbyters, requiring presence and assent as of a fellow and chiefe member, not otherwise.

To the proofe of the second part of the former assumption, First, we deny this majority of corrective power to have been in the Apostles themselves: they had only a ministry executive inflicting that which



Christ's corrective power imposed. Secondly, we deny that this ministerial power of censuring was singularly exercised by any Apostle or Evangelist, where Churches were constituted. Neither is the writing to one above others, an argument that he had the power to do all alone without concurrence of others. To that of *Cyprian* against *Rogatian*, we deny that *Cyprian* meaneth he would have done it alone, or that he and his Presbytery could have done it without the consent of Bishops neighbouring: but that he might in regular manner have been bould to have done it, because he might be sure. *quod nos collegia tui omnes id ratum haberemus.* *Cyprian* was of judgement, that he himself might do nothing without the consent of his Presbyters, unless he should violate his dutie, by running a course which stood not with the honour of his brethren. It was not modesty in him; but due observancy, such as he did owe unto his brethren. Neither did *Cyprian* ever ordinarily any thing alone. He received some, the people and the brethren contradicting, *lib. 1. Ep. 3.* but not till he had perswaded them, and brought them to be willing. *Thou seest (saith he) what paines I have to perswade the brethren to patience.* So againe, *I hardly perswade the people, yea even wring it from them, that such should be received.* Neither did he take upon him to ordaine Presbyters alone: but propounded, made request for them, confessing, that further then God did extraordinarily prevent both him, and them, they had the right of suffrage, no lesse then himselfe, as, by these Epistles may appeare, *lib. 1. Epist. 20. lib. 2. Epist. 5. lib. 4. Epist. 10.* *Ierom* (though grandiloquent sometimes) did never think a Bishop could lawfully without his Presbyteris concurrence, excommunicate. If he were as *Moses*, yet he would have these as the seventy. Againe, *Ierom* doth write expressly of all in generall, *Ei nos senatum habemus, ceterum Presbyterorum, sine quorum consilio nihil agi à quoquam licet, sicut Romani habuerunt senatum cuius consilio cuncta gerebantur.* *Epiphanius* saith Bishops governed Presbyters: but it doth not follow, that therefore they did it alone without concurrence of their Com-presbyters. As for the fixed Presbyters, the proofes are more insufficient. The Bishop supplied them, therefore they were under him. For Colledges supply Churches, yet have they no jurisdiction over them. Secondly, the Canons did provide *ne plebi imita Presbyter obviaderetur.* Thirdly, we distinguish majority of rule from some jurisdiction. We grant the Bishop had such a jurisdiction as concerned the Church, so farre as it was in society with others, such as an Arch-bishop hath over a Province; but this did stand with the Restors power of jurisdiction within his own Church. Fourthly, though they had power by his ministeriall interposition, yet this doth not prove them dependant on him. But Bishops have their power from others ordaining them, to whom notwithstanding they are not subject



ject in their Churches. In case of delinquency they were subject to the Bishop with the Presbytery, yet so that they could not be proceeded against till consent of many other Bishops did ratifie the sentence. Thus in *Cyprians* judgement, Bishops themselves delinquent, turning wolves, as *Samofatenus*, *Liberius*, &c. are subject to their Churches and Presbyters, to be deposed and relinquished by them. As for those that were part of his Clerks, it is true, they were in greater measure subject to him, absolutely in a manner for their direction: but for this corrective power he could not without consent of his Presbyters and fellow Bishops, do any thing. The Bishop indeed is onely named many times: but it is a common Synecdoche, familiar to the Fathers, who put the primary member of the Church for the representative Church, as *Augustine* saith, *Petrus propter Apostolatus simplicitatem figuram Ecclesie gessisse*. See *Concil. Sardicen. cap. 17. Conc. Carth. 4. c. 2. 3. Tol. 4. c. 4. Soer. l. 1. 3. Soz. l. 1. c. 14.* As for such examples as *Alexanders*, it is strange that any will bring it, when he did it not without a Synod of many Bishops, yea without his Clergie; as sitting in judgement with him. *Chrysostoms* fact is not to be justified: for it was altogether irregular, favouring of the impetuous nature to which he was inclined, though in regard of his end, and unworthineffe of his Presbyters, it may be excused, yet it is not to be imitated. As for those headlesse Clerks, it maketh nothing for the Bishops majority of rule over all Churches and Presbyters in them. For first, it seemeth to be spoken of those that lived under the conduct of the Bishop, a Collegiat life together, *Eodem refectorio & dormitorio utebantur, & Canonice viventes ab Episcopo instruebantur*. Now when all such Clerks did live then as members of a Colledge under a Master, it is no wonder if they be called headlesse, who did belong to no Bishop. Secondly, say it were alike of all Presbyters, which will never be proved (for all Presbyters in the Diocese were not belonging to the Bishops Clerks) say it were, yet will it not follow, that those who were under some, were subject to his authority of rule. For there is a head in regard of presidency of order, as well as of power. Bishops were to finde out by Canon the chiefe Bishop of their Province, and to associate themselves with him. So Bishops do now live ranged under their Arch-bishops as heads. Priests therefore as well as Clerks, did live under some jurisdiction of the Bishops: but such as did permit them coercive power in their own Churches, such as made the Bishops a head in regard of dignity, and not of any power, whereby he might sway all at his pleasure. Thirdly, if the Bishops degenerate to challenge Monarchy or tyranny, it is better be without such heads then to have them: as we are more happy in being withdrawn from the headship of the Bishop of *Rome*, then if he still were head over us.

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To the last insinuation, proving that Bishops had the government of those Churches which Presbyters had, because neither Presbyters alone had it, nor with assistants. I answer, they had as well the power of government, as of teaching: and though they had not such assistants as are the Presbyters of a Cathedral Church, yet they might have some, as a Deacon, or other person sufficient in such small Churches. When the Apostles planted a Bishop and Deacon onely, how did this Bishop excommunicate? When the Fathers of Africa did give a Bishop unto those now multiplied, who had enjoyed but a Presbyter, what assistants did they give him? what assistants had the *Chorepiscopi*, who yet had government of their Churches?

*The fifteenth Argument.*

That which the Orthodox Churches ever condemned as heresie, the contrary of that is truth. But in *Aerius* they have condemned the deniall of superiority in one Minister above others. *Ergo*, the contrary in truth.

*Answer.*

To the proposition, we deny that it must needs be presently true, the contrary whereof is generally condemned for heresie. As the representative Catholike Church may propound an error, so she may condemn a particular truth, and yet remaine a Catholike Church. To the assumption we deny that the Church condemned in *Aerius* every deniall of superiority, but that onely which *Aerius* run into. Now his opinion I take to have been this. 1. He did with *Ierom* deny superiority of any kinde, as due by Christs ordinance: for this opinion was never counted heresie, it was *Ieroms* plainly. 2. He did not deny the fact, that Bishops were superiour in their actual administration; he could not be so mad. If he had all that a Bishop had actually, how could he have affected to be a Bishop, as a further honour? Deniall of superiority, such as consisteth in a further power of order then a Presbyter hath, and in a Kingly Monarchicall majority of rule, this deniall is not here condemned: for all the Fathers may be brought as witnesses against this superiority in the Church. What then was condemned in him? A deniall of all superiority in one Minister before another, though it were but of honour and dignity: and secondly, the denying of this in schismaticall manner, so as to forsake communion with the Church where it is. For in these words, *quod non Augustinus intererat ut presbyterus*, it seemeth *quod* should be read *quod non*, that there ought to be none. Howsoever he is to be conceived as opposing practically the difference of honour and dignity which was in the Church by Ecclesiasticall institution. What is this to us? Deniall of superiority in regard of honour and dignity, joyned with schisme, was condemned. *Ergo*, deniall of superiority in power of order, and Kingly majority of rule, keeping the bond of love, was condemned.

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The assumption therefore if it assume not of this last deniall, then can it not conclude against us. Ergo, it is a truth that some Ministers may be above other some, in order, honour, and dignity. But they understand not by order such an order onely as is distinct, because some degree of dignity is appropriate to it, which is not to other. Though this argument therefore touch us not, yet to speak a little further about it, this opinion of *Aerius* is not to be handled too severely: neither our Authours, *D. Whitakerus*, *D. Reynolds*, *Danzus*, to be blamed, who do in some sort excuse him. For Bishops were grown such, that many good persons were offended at them, as the *Audiani*. Yea, it was so ordinary, that *Ierome* distinguisheth schisme from heresie, because the one contained assertions against the faith, the other severed from the Church by reason of dissenting from Bishops. See him on *Tit.* 3. 10. Neither is it plaine that he was an *Arrian*. *Epiphanius* reporteth it, but no other, though writing of this subject and story of these times. Sure it is, *Eustabius* was a strong *Arian*, whom *Aerius* did oppose. Neither is it strange for Bishops to fasten on those which dissent from them in this point of their freehold, any thing whereof there is but ungrounded suspition. Are not we traduced as *Donatists*, *Anabaptists*, *Puritans*? As for his opinion, they thought it rather schismaticall, then hereticall: and therefore happily called it heresie, because it included error in their understanding, which with schismaticall pertinacy was made heresie. Neither is it likely that *Epiphanius* doth otherwise count it heresie, nor *Austin* following him. For though *Austin* was aged, yet he was so humble, that he saith, *Augustinus senex à puero nondum anniculo paratur sim edoceri*. Neither was it prejudice to his worth for to follow men more ancient then himselfe, who in likelihood should know this matter also better. As for his calling it heresie, it is certaine he would not have this in rigour strained. For he doth protest (in his Preface unto that Book of heresies) that none to his thought, can in a regular definition comprehend what that is which maketh this or that to be heresie. Though therefore he doubted not of this, that *Aerius* was in error, such as all Catholikes should decline: yet it doth not argue that he thought this error in rigour and formall propriety, to have been heresie. Thus much for this last Argument.

On the contrary side I propound these Arguments following to be seriously considered.

Argument I.

Those whom the Apostles placed as chiefe, in their first constituting of Churches, and left as their Successours in their last farewells which they gave to the Churches, they had none superiour to them in the Churches. But they first placed Presbyters, feeding  
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with the Word and governing : and to those in their last departings they commended the Churches. *Ergo*. The Assumption is denied : they did not place them, as the chiefe ordinary Pastours in those Churches, but placed them to teach and governe, *in foro interno* : with a reference of subordination to a more eminent Pastour, which when now they were grown to a just multitude should be given to them. The Apostles had all power of order and jurisdiction : they gave to Presbyters power of order, power to teach, minister Sacraments, and so gather together a great number of those who were yet to be converted ; but kept the coercive power in their own hands, meaning, when now by the Presbyters labour, the Churches were grown to a greater multitude, meaning (I say) then to set over them some more eminent Pastours, Apostolicall men, to whom they would commit the power of government, that so they might rule over both the Presbyters and their Churches ; and to these with their Successours, not to the Presbyters, were the Churches recommended. All which is an audacious fiction, without any warrant of Scripture, or shew of good reason. For it is confessed, that Presbyters were placed at the first constitution, as the Pastors and Teachers of the Churches. Now if the Apostles had done this with reference to a further and more eminent Pastour and Governour, they would have intimated somewhere this their intention : but this they do not ; yea, the contrary purpose is by them declared. For Peter so biddeth his Presbyters feed their flocks, as that he doth insinuate them subject to no other but Christ, the Arch-shepherd of them all. Again, the Apostles could not make the Presbyters Pastours without power of government. There may be governours without Pastorall power ; but not a Pastor without power of governing. For the power of the *Pedum*, or Shepherds staffe, doth intrinsically follow the Pastorall office : What likelihood is there, that those who were set as Parents to beget children, should not be trusted with power of the rod, wherewith children now begotten are to be nurtured and kept in awe befeeming them ? If it be laid, every one fit for the office of a Teacher, was not fit for a Governour. I answer, he that is fit to be a Pastor teaching and governing *in foro interno*, is much more fit to be a Governour externally : he who is fit for the greater, is fit for the lesser. It was a greater and more Apostolicall work to labour conversion, and bring the Churches a handfull in the planting (as some think) to become number some in people, than it is to governe them being converted. And it is absurd to think that those who were fit to gather a Church, and bring it to fulnesse from small beginnings, should not be fit to govern it, but stand in need to have some one sent, who might rule them and the Churches they had collected. Secondly, these Presbyters were (as themselves confesse) qualified with the extraordinary gifts of the Holy Ghost, and chosen  
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by speciall designation : so that to impute insufficiency unto them, is harsh, and injurious to God, as well as to man. Finally, by *Acts 20.* and *1 Pet. 5.* it is plaine, they do in their last farewels commit the Churches unto the Presbyters, not suggesting any thing of a further Pastor to be sent, who should supply their roomes : which yet they would not have forgotten, being a thing of so great consolation, had it been intended by them.

*Argument 2.*

Those who have the name and office of Bishops common to them, they have no superiour Pastours over them. But the Presbyters Pastoral have that name and office attributed to them. For first, they are said to governe in generall. Secondly, there is nothing found belonging to the power of the keyes *in foro externe*, but the Scripture doth ascribe it to them, power of suffrage in councell, *Act. 15.* power of excommunication, which is manifest to have been in the Church of *Corinth* when it had no Bishop, power of ordination, *1 Tim. 4.* If any say, that this their power was but by commission in them, and that they were subordinate to the Apostles in exercise of it, being to receive it onely untill such time as more eminent Pastours should be given : I answer, all this is spoken *gratis*, without any foundation, and therefore no more easily vouched then rejected. The Presbyters so had this power, that they did commit it to the Bishops, as we shall shew after: and therefore it must have been in them, not by extraordinary commission, but by ordinary office. Secondly, they were subject in exercise to none but Christ and the Holy Ghost, who onely had out of authority trusted them with it. If the Apostles and they did concur in doing one and the same thing, they did it as inferiour to the Apostles, and servants of a lower order, not with any subjection to them, as heads of derivation, serving Christ their onely Lord, no lesse immediately then the Apostles themselves.

*Argument 3.*

That which is found in all other orders of Ministers instituted by Christ, may be presumed likewise in the order of Pastors and Doctors : but in all other orders, there were none that had singularity of preheminance and majority of power above other. No Apostle, Prophet, Evangelist had this rule one over another. If the Proposition be denied, upon supposall of a different reason, because that though parity in a few extraordinary Ministers might be admitted without disorder, yet in a multitude of ordinary Ministers, it could not but breed schisme and confusion, and therefore as the order of Priesthood was divided into

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a high Priest, and other secondary ones, so is it fit that the Presbyters of the New Testament should be divided, some being in the first, and some in the second ranke. To this I answer, the parity is the more dangerous, by how much the places are super-eminent. Secondly, though Pastours should be equall, yet this would not bring parity into the Ministers of the Church, some whereof should be in degree inferiour to other, the governing Elders to the Pastours, and the Deacons to them. Thirdly, if every Church being an Ecclesiasticall body, should have governours every way equall, there were no feare of confusion, seeing Aristocracy, especially where God ordaineth it, is a forme of government sufficient to preserve order. But every Church might then do what ever it would within it selfe. Not so neither; for it is subject to the censure of other Churches Synodically assembled, and to the civill Magistrate, who in case of delinquency, hath directive and corrective power over it. Parity doth not so much indanger the Church by schisme, as imparity doth by tyranny subject it. As for the distinction of Priests, we grant it; but as man could not have made that distinction, had not God ordained it in time of the old Testament, no more can we under the New. Howbeit, that distinction of Priests doth bring in no such difference in order and majority of rule, as our Bishops now challenge.

*Argument 4.*

If some be inferiour unto other some in degree of power, it must be in regard of their power to teach, or their power to govern, or in the application of this power to their persons, or in regard of the people whom they teach and govern, or finally, in regard of the exercise of their power is at the direction of another. But no Pastour or Teacher dependeth on any other but Christ for any of these. *Ergo.* The Proposition standeth on a sufficient enumeration: the assumption may be proved in the severall parts of it. The former branch is thus cleared. First, the power we have, is the same essentially with theirs; yea, every way the same. Secondly, we have it as immediately from Christ as they. I shew them both thus: The power of order is the power which enableth us to preach and deliver the whole counsell of God, and to minister all Sacraments, sealing Gods Covenant. Now unlessse we will with the Papists, say that Preaching is no necessary annexum to the Presbyters office, or that his power is a rudimentall limited power, as to open the Creed, Lords Prayer, and Commandements onely, or that he hath not the full power sacramentall, there being other Sacraments of ordination and confirmation which we may not minister, all which are grosse, we must yeeld their power of order to be the same. Yea, were these Sacraments properly, they are both grounded in the power



power a Presbyter hath: Ordination in *Doe this in remembrance of me*: confirmation in power to Baptize. The power being the same, it is happily in one immediately, and in the other by derivation from him. Nothing lesse. All grant that Christ doth immediately give it, even as the inward grace of every Sacrament commeth principally from him. The Church, did she give this power, might make the Sacrament and preaching which one doth in order, no Sacrament, no preaching. The Pope doth not (if we follow the common Tenent) challenge so much as to give the power of order to any Bishop or Priest whatsoever. If you say, the Presbyter is ordained by the Bishop, that is nothing: so is the Bishop by other Bishops, from whom notwithstanding he receiveth not this power. We will take this as granted of all: though the truth is, all do not maintaine it from right grounds. But it will be said, the Presbyter is inferiour in jurisdiction, and can have none but what is derived to him from the Bishop, who hath the fulnesse of it within his Diocesan Church: But this is false, and grounded on many false presumptions. As first, that Ministers of the Word are not properly and fully Pastors; for to make a Pastor, and give him no help against the Wolfe, is to furnish him forth imperfectly. Secondly, it presupposeth the power of jurisdiction to be given originally and fontally to one person of the Church, and so to others, whereas Christ hath committed it *originaliter*, and *exercitative* to the representative Church, that they might Aristocratically administer it. Thirdly, this presupposeth the plenitude of regiment to be in the Bishop, and from him to be derived to other: which maketh him a head of virtuall influence, that in his Church, which the Pope doth challenge in regard of all Bishops. For his headship and spirituall sovereignty standeth according to *Bezzar* in this, that the Government of all in *foro externo*, is committed to him. Not to mention, how Bishops, while they were Bishops, gloried of their chaire and teaching, as the flower of their Garland, preferring it farre before Government, but when they were fallen from their spirituall felicity, and infected with secular smoke, then they recommended the labour of teaching to the Presbyters, then their jurisdiction and consistory did carry all the credite, every Office in the Church being counted a dignity; as it had more or lesse jurisdiction annexed; as those are more or lesse honourable in the Common-wealth, which have civill authority in lesse or greater measure conjoynd. The truth is, it cannot be shewed that God ever made Pastour without this jurisdiction; for whether it do agree to men as they are Pastors, or as they are Prelates in the Church, it cannot be avoided, but that the Pastour should have it, because though every *Presul* or *Prelatus*, be not a Pastor; yet every Pastour is *Prelatus*, in order to that Church where he is the proper



and ordinary Pastour. Yea, when censure is the most sharp spirituall medicine, it were ill with every Church, if he who is resident alwaies among them as their spirituall Phisition, should not have power in administering it. Thirdly, I say, no Minister hath majority of power in applying the power of order or jurisdiction to this or that person. In the application there is a Ministry of the Church interposed: but so that Christ onely is the cause with power, not onely why Presbyters are in the Church, but why *Thomas* or *Iohn* is chosen to and bestowed on this or that place. A Master onely doth out of power take every servant into his house: so God in his. God did chuse *Aarons* Sonnes with the Levites, and Christ the 70 not mediately leaving it to the arbitrement of any to set out those that should stand before him. God doth ever onely in regard of authority, apply all power Ecclesiasticall to every particular person, his sole authority doth it, though sometime as in ordinary callings, the ministry of others doth concur. The Church is in setting out, or ordaining this or that man, as the Colledge is in chusing, when she taketh the man whom the Statute of her Founder doth most manifestly describe, or where the Kings mandate doth strictly injoyne, it would otherwise bring an imperiall power into the Church. For though many Kings cannot hinder but that there shall be such and such officers, and places of government as are in their Kingdom, yet while they are free at their pleasure to depute this or that man to the places vacant, they have a Kingly jurisdiction in them. Briefly, God doth ever apply the power Ecclesiasticall unto the person; sometime alone by himselfe, as in the Apostles, and then he doth it *tam immediatione suppositi quam virtutis*: sometime the Ministry of man concurring extraordinarily, as when God extraordinarily directeth a person to go and call one to this or that place, as he did *Samuel* to anoint *Saul*. Or else ordinarily, when God doth by his Writ and Spirit, guide men to take any to this or that place in his Church, which he doth partly by his written Statutes, and partly by his Spirit: and thus he doth make the application onely *immediatione virtutis*, not *suppositi*.

*Ob.* But yet Bishops have the Churches, and the care of them wholly committed to them; though therefore Ministers have equall power to them, yet they cannot without their leave have any place within their Churches, and therefore are inferiour, in as much as the people with whom they exercise their power of order and jurisdiction, are assigned to them by the Bishop the proper Pastour of them. This is an errour likewise: For God doth make no Minister to whom he doth not assigne a flock which he may attend. God calleth Ministers, not to a faculty of honour, which doth qualifie them with power to ministeriall actions, if any give them persons among whom they

they may exercise their power received, as the Emperour did make *Chartularios iudices*, who had a power to judge causes if any would subject himselfe to them. Or as the Count *Palatine* hath ordinary Judges, who are *habitu tantum iudices*, having none under them, amongst whom they may exercise jurisdiction. Or as the University giveth the degree of a Doctour of Physick, without any Patients among whom he may practise. But Gods Ministry is the calling of a man to an actuall administration, *Goe teach*: and the power of order is nothing by the way, but a relative respect, founded in this, that I am called to such an actuall administration. Now there cannot be an act commanded, without the subject about which it is occupied: otherwise, God should give them a faculty of feeding, and leave them depending on others for Sheep to feed; God should make them but remote potentiall Ministers, and the Bishop actuall. Thirdly, the Holy Ghost is said to have set the Presbyters over their Flock. A man taking a Steward, or other Servant into his house, doth give him a power of doing something to his Family; and never thinketh of taking servants, further then the necessity of his household doth require: so is it with God in his Church, which is his House: for the exigency of his people so require, he doth not call any to the function of Ministry. Again, this is enough to ground the authority which Antichrist assumeth: For some make his sovereignty to stand onely in this, not that he giveth order or power of jurisdiction, but that he giveth to all Pastors and Bishops the moytie of Sheep, on whom this their power is exercised, Christ having given him the care of all his Sheep, *Feed my Sheep*. So *Vasquez*, Thus if a Bishop challenge all the sheep in a Diocesan flock to be his, and that he hath power to assigne the severall flocks under him, he doth usurp an Antichristian authority. Finally, if the Churches be the Bishops through the Diocesse, Ministers then are under them in their Churches, but as a Curate is, whom a Parson giveth leave to help within his Church. Yea, they should loose their right in their Churches, when the Bishop dyeth, as a Curate doth when the Parson of this or that Church, whom he assisted, is once departed. To conclude, they are not dependant (one Minister I meane on another) in the exercise and use of their calling. A servant that hath any place, doth know from his Master what belongeth to it. The Priests and Levites had set down what belonged to their places, as well as the high Priest what belonged to his. Again, God hath described the Presbyters office, as amply as any other. A Legate dependeth on none for instructions, but on him that sendeth him; now every Minister is an Embassadour of Christ. By their reason a Minister should be accountant to man for what he did in his Ministry, if his exercising of it did depend on man. Then also should

should Ministers immediately onely serve God, in as much as they have done this or that, to which the Bishop did direct them. Moreover, should the Bishop bid him not preach at all, preach rarely, teach onely such and such things, or come and live from his charge, he should not sin in obeying him. But man cannot limit that power of ministry which he cannot give. It is not with Gods servants in his Church, as with civill servant in the Common-wealth: for here some servants are above others whom they command as they will such as are called *servi ordinarii* or *praefiti*, some are under others to do this or that commanded by them, commonly called *servi vicarii*: but in the Church all servants serve their Master Christ, neither having any that they can command, nor being under any but Christ so as to be commanded by them. But it may be objected, that God hath ordained some to be helps and assistants to other some. It is said that God hath ordained powers, helps, governours, 1 Cor. 12. 8. and were not the Evangelists assistants to the Apostles, doing that to which they directed them? To this I answer, that the helps God hath put in his Church respect the calling of Deacons, and such as ministered to the infirme ones: As for Evangelists, they were companions and assistants to the Apostles, but it was in order to the work of God in their hands, which they were to serve, not in order to their persons, as if they had been subjected to them in any servile inferiority. Observe how Paul speaketh of them, 2 Cor. 8. 23. Titus was his companion and helper towards them, Phil. 2. 25. Epaphroditus was his brother and helper in his work, and fellow Souldier, 1 Thes. 3. 2. Timothy was his Coadjutor in the Gospell of Christ, 2 Tim. 4. 11. Marke was helpfull in the Ministry. The truth is, this was *servitus non personalis sed realis*, the Evangelists did serve the work the Apostles had in hand, without being servants to their persons. When Bricklayers worke, some mixe Lime, and make Morter, some beare up Tile and Morter, some sit on the Houfe and there lay that which is brought them. These are all fellow servants, yet the one doth serve to set forward the worke of the other. But were they not left to the direction of the Apostles, wholly in exercise of their calling? I answer, as Christ gave some to be Evangelists, so he made them know from himselfe what belonged to their office, and what was the administration to which he called them. He did not therefore wholly leave them to the direction of any. There is a double direction, one *potesiativa*, which is made from majority of rule *ex auctoritate*, the other *socialis*, such as one servant, having fit knowledge of his Masters will. and ripe experience, may give to another. The latter kinde of direction it was, not the former, by which the Evangelists were directed. Which though commonly Paul used, yet not so universally, but that they went sometime of their own accord

hither and thither, as may be gathered, 2 Cor. 8. 16. 17. and 2. 7. 24. 17.

*The fifth Argument.*

That which the Apostles had not over Prophets, Evangelists, Presbyters, nor Deacons themselves, that power which the Church hath not over any member, the Bishop hath not over other Ministers. But they had not over any inferiour Officers any majority of directive or corrective power: neither hath the Church it selfe any such power. *Ergo.* The assumption is proved: For majority of directive and corrective power is a Lord-like and Regall power: now there is no such power in the Church, or in the Apostles, or in any but onely in that one Lord: all other power being but a declarative and executive ministry, to signifie and execute what Christ out of majority of power would have signified and put in execution.

*The sixth Argument.*

That which doth breed an Antichristian usurpation, never was of Christs institution. But Bishops majority of power in regard of order and jurisdiction, doth so: *Ergo.* That which maketh the Bishop a head as doth *influre* derive the power of externall government to other his assistants that doth breed an Antichristian usurpation. But to claim the whole power of jurisdiction through a Diocesan Church, doth so: for he must needs substitute helpers to him, because it is more then by himselfe he can perform. But this is it which maketh Antichrist, he doth take upon him to be head of the whole Church, from whom is derived this power of externall government: and the Bishop doth no lesse in his Diocesan Church, that which he usurpeth differing in degree onely and extension, not in kinde from that which the Pope arrogateth. If it be said that his power is Antichristian, because it is universall: it is not so. For were the power lawfull, the universality could not make it Antichristian. The Apostles had an universality of authority, yet no Antichrists, because it did not make them heads, deriving to others from their fulnes: it was not Prince-like majority of power, but Steward-like and ministeriall onely. If one do usurp a Kingly power in *Kens* onely, he were an Anti-king to our Sovereign, no lesse for kinde, then if he proclaimed himselfe King of England, Scotland, and Ireland. There is but one Lord, and many ministrations. Neither doth this make the Popes power Papall, because it is not under a Synod: for the best of the Papiests hold, and it is the most common Tenent, that he is subject to an Oecumenicall Councell. Secondly, though he be subject, yet that doth not hinder, but he may usurp a Kingly government: for a King may have a Kingly power, and yet confesse himselfe accountable to all his people collectively conside-

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red. Neither doth this make the Bishops les full in one Church, because one may manage it, and the Popes unlawfull, because none is sufficient to sway such a power through the whole Church: for then all the power the Pope doth challenge, is not *per se*, but *per acciens* unlawfull, by reason of mans insufficiency, who cannot weild so great a matter.

*The seventh Argument.*

Those Ministers who are made by one parent in the same words, have equall authority: but all Minister of the word are made by the same patent, in the same words, *Receive the Holy Ghost, whomsoever ye forgive, &c.* Ergo. The proposition is denied: because the fence of the words is to be understood according as the persons give leave to whom they are spoken. These words spoken to Apostles, they gave larger power then to a Bishop: and so spoken to a Presbyter they give him lesse power then to a Bishop. *Ans.* If the Scripture had distinguished of Presbyters Pastorall feeding with the Word, and made them divers degrees, as it hath made Apostles and Evangelists, then we would grant the exception: but the Scripture doth not know this division of Pastours and Doctours into chiefe and assistant: but speaketh of them as of Apostles and Evangelists, who were among themselves equall in degree. Wherefore as no Apostle received by these words greater power then another: so no Pastour or Teacher, but must receive the same power, as who are among themselves of the same degree. Secondly, were they different degrees, yet it should give the Presbyter for kinde, though not of so ample extent as the Bishop hath, as it giveth the Bishop the same power for kinde, which the Apostles had, though not so universall, but contracted to particular Churches.

Now to come unto some conclusions or assertions which may lend light unto the deciding of this question.

*Concl. 1.* Let this be the first. No Minister of the Word hath any power but ministeriall in the Church. Power is naturall or morall. Morall is Civill or Ecclesiasticall. Civill is either Lord-like and ruling, or ministeriall and servile. So Ecclesiasticall, taken largely for all power subjectively in, or objectively about the Church, is either Lord-like and Regall, such as is in Christ, or it is ministeriall and servile, such as is in the Church, and the principall members of it. The power therefore of the Apostles themselves and Evangelists, is called *Διακονία*, *Act. 20.* 1 *Tim. 4.* yea such a service, as doth make the Ministers having it, so servants, that they are no way Lords, *Many Ministers, one Lord: we preach Christ, our selves your servants for Iesus sake.* S. Paul maketh his power Steward-like, not regall. Now as that is regall power

power which doth any thing from the authority one hath in himselfe, or from ones pleasure: so that is ministeriall power which doth nothing but even the will and power of him that is principall: a power which signifieth or executeth this or that *ex merito alterius obsequio*.

*Concl.* 2. Thus ministeriall power is no supernaturall vertue or quality inherent in the soule: but a relative respect founded on this, that I am called by God to this or that actual administration in his Church. For it is not a power simply, whereby a man is made able to do some supernaturall act, which he could not before in any maner performe: but it is respectively said a power, in as much as it doth inable him to do those acts in the Church of God lawfully, and *ex officio*, with which before he might not intermeddle. The power of a Deacon, Pastour, Evangelist, Apostle, being to one predicament in regard of that which is the genus or common nature of them: the power of the Church cannot be other. Naturall and civill power doth with vertue and efficacy teach those effects and ends to which they are designed: because they are proportioned to them, and exceed not their activity: but Ecclesiasticall power cannot thus concur to the end and effects for which it is ordained: because they are such as the omnipotency of God only can produce, as the converting or creating grace in the heart of a sinner, to which no supernaturall vertue in man can by any real, though instrumentary, efficacy, conduce any thing.

*Conclus.* 3. God hath not given ministeriall power to any, which himselfe is not personally to discharge, nor in further plenitude then that by himselfe it may be performed. The reason is, because God cannot give one the charge of doing more then a mans proper industry can achieve, but he must withall put it in a mans power to take others, and to impart with them power of teaching and governing, so farre as may supply that defect which is in his strength to performe it alone. He that will have the end, will have that without which the end cannot be attained. If God would have any one an universall Pastour to all the Churches of the world, he must needs allow him power to substitute Pastours here and there, deriving unto them power both to teach and governe, so far as may supply his absence in the Pastorall care. If I will have one keep my Flocks which go in 20 Sheep-gates, if I commit them to one, I must needs together give him leave to assume unto himselfe such as may be under-shepherds to him. Thus if God give a Bishop the plenitude of Pastorall care and government over all the Parishionall Churches through a Diocesse, he must needs together allow him this power, of being a head of internall influence, even a head virtually communicating with others part of Pastorall power, whether teaching or government. Thus should none but Bishops be *ex officio* servants in Pastorall cure to God: all others should be



immediately and formally servants to the Bishop, and do every thing in the name of the Bishop, being immediately onely, and in a remote sense, the servants of God: as in the former comparison of one servant receiving from his Master the care of all the flocks, he is the masters servant to whom the master committeth the trust, from whom he onely looketh to see it performed: but those whom this Shepherd taketh to himselfe for his aide, they come under his dominion, and are servants to him. If it be said, that God doth not thus make the Bishop Pastour, but that he will likewise that there be Parish Pastours under him, and helpers of government. To this I answer, if God will have them, then either after his own designement, or else leaving it to the Bishops arbitrement: if he leave it to the Bishops arbitrement, then the objection before is in force, God will look for the cure from him only, he shall take according to his judgement, such as may help him. If God will have them after his own designement, then he giveth the Bishop no more Pastoral power then he can discharge himselfe, others having their right in all the Bishop cannot execute, as well as the Bishop, and as immediately from Christ. Some write, as if the Apostles had the plenitude of all Pastoral power, that from them it might be derived to the Church, it being seen through nature, that inferiour things receive influence from the superiour. But they misconceive the matter; they had onely a power to serve the Church with the personall service of their Apostleship. The Pastoral power of Evangelists, or of ordinary Pastours and Teachers, they never had. For as Christ gave the one order, so the two other also, for the gathering of the Saints, and ex-edifying of the body of Christ: and no person in any ranke had any power to do this or that in the Church, further then himselfe might perform in person. The Steward in a house hath full power of a Steward, but not the power of all other Officers, as Clark of the Kitchin, Butler, Chamberlaine, &c. So in these divers orders of servants in Gods House, his Church. If the Apostles had had the fulnesse of Pastoral cure, they should then have ordained others Evangelists, and Pastors, not onely by ministeriall mediation of their persons calling them, but also by mediation of vertue.

*Concl. 4.* One ministeriall power may be in degree of dignity above another. For the power of one may be about more noble acts then the power of another, or in the same kinde, the power of one may be more extended, and the power of another more contracted. Thus the Deacons had for the object of their power and care, not so excellent a thing as that of Pastours, Evangelists, and Apostles. Thus the power of ordinary Pastours was not so universall as the Apostles, even as in the orders of servants domestically, some are implied about lesser, some about greater and more honourable subjects.

*Concl. 5.* No order of Ministers or Servants can have majority of directive



directive and corrective power over those who are in inferiour order of ministry and service. The reason is, because this exceedeth the bounds of ministeriall power, and is a participation of that despotical power which is appropriate to the Master of the Family.

*Concl. 5.* Servants in one degree may have power to signifie their Masters direction, and to execute ministerially what their Master our of his corrective power inflicteth on their fellow-servants in other degrees. Thus Pastours signifie Gods will to governing Presbyters and Deacons, what he would have them to do in their places. Thus the Apostles might informe all orders under them.

*Concl. 7.* This power ministeriall tending to execute the pleasure of Christs corrective power, was committed to some in extraordinary degrees, personally and singularly, and might be so in some cases exercised by them. I mean singularity without concurrence of any others. This without doubt was in the Apostles and Evangelists: and it was needfull it should be so. first, because it might be behovefull there to excommunicate where as yet Churches were not risen to their perfect frame: secondly, because there might be some persons not settled as fixed dwellers in any Church, whom yet to be cast forth was very behovefull. Again, some Evangelists might incurre censure, as *Demas*, in such sort as no ordinary Churches power could reach to them.

*Concl. 8.* That ordinarily this power is not given to any one singularly by himself to exercise the same, but with the company of others constituting a representative Church: which is the point next to be shewed. Yea where Churches were constituted, the Apostles did not offer to exercise their power, without the Ministeriall concurrence of the Churches, as in the story of the Corinthians is manifest.



## T H E THIRD QVESTION

Whether Christ did immediately commit ordinary power Ecclesiasticall, and the exercife of it, to any one singular person, or to a united multitude of Presbyters.

**T**Hough this question is fo coincident with the former, that the grounds hath in a fort been discuffed: yet for fome new confiderations which may be super-added, we will briefly handle it in the method premifed.

First, it is argued for the affirmative.

*Argu. 1.* That which is committed to the Church, is committed to the principall member of the Church. But exercife of jurifdiction was committed to the Church, *Mat. 18. 17.* *Ergo.* Either to the whole Church, or to a Church in the Church, or to fome one eminent member in the Church. But it was not committed to be exercifed by the whole Church, or to any Church in the Church. *Ergo.* to one who is in effect as the Church, having all the authority of it. Secondly, if one person may be representatively a Church, when jurifdiction is promifed; then one person may be representatively a Church when jurifdiction and power of exercifing is committed. But one singular person. *Peter* fignified the Church, when the promise of jurifdiction is made. *Ergo.* *Cyprian* to *Inbaia* faith, that the Bishop is in the Church, and the Church fo in the Bishop, that they cannot be fevered. Finally, as the Kingdom of *England* may be put for the King, in whom is all the power of the Kingdom: So the Church for the chiefe governor in whom is the power of it.

*The fecond Argument.*

That which the Churches had not given them when they were constituted, that was not promifed to them as their immediate right. But they had not coercive power given them when they were constituted. *Ergo.* Chrift did not commit it to the Churches or Presbyters. For then the Apostles would not have with-held it from these. But they did. For the Apostles kept it with themselves. As  
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in the incestuous Corinthian is manifest, whom *Paul* by his judgement was faine to excommunicate. And the Thessalonians are bid to note the inordinate, and signifie them, as not having power within themselves to censure them. And so *Paul* alone excommunicated *Hymeneus* and *Alexander*.

*The third Argument.*

That which *Paul* committed to some private men in Churches, and their Successours, that was not committed to Presbyteries, but singular persons. But in power of ordination and jurisdiction, he did so. For to *Timothy* in *Ephesus*, and to *Titus* in *Crete*, he commended the power and exercise of it. *Ergo*.

*The fourth Argument.*

That order which was most fit for exercising power of jurisdiction, that Christ did ordain. But the order of one chiefe Governour is fitter for execution, then the order of a united multitude. *Ergo*.

*The fifth Argument.*

If all authority and power of exercise be in the Church originally, then the Pastours derive their power from the Church. But this is not true. *Ergo*, it was not committed to the Church. That authority which the Church never had, she cannot convey. But the Pastorall authority of word and Sacraments never was in the Church essentially taken *Ergo*, it cannot be derived from her. Again, Pastours should discharge their office in the name of the Church, did they receive their power from the Church.

*The sixth Argument.*

If the power of jurisdiction and execution be committed from Christ to the Church, then hath the Church supreme power. Then may a particular Church depose her Bishop, the sheep censure the shepherd, children their fathers, which is absurd.

On the other side it is argued.

*Argum. 1.* That which Christ doth presuppose as being in many, and to be exercised by many, that never was committed by Christ to one, and the execution of any one. But *Matth. 18.* Christ doth manifestly suppose the power of jurisdiction to be in many, and that *exercitative*. so as by them being many, is it to be exercised. *Ergo*. Now this is plain in the place. Where first marke, that Christ doth presuppose the authority of every particular Church taken indistinctly. For it is such a Church as any brother offended may presently complaine to. Therefore no universall, or Provinciaall, or Diocesan Church gathered in a Councell. Secondly, it is not any particular Church that he doth send all Christians to, for then all Christians in the world should come to one particular Church, were

## Of the Priority and Power

it possible. He doth therefore presuppose indistinctly the very particular Church where the brother offending & offended are members. And if they be not both of one Church, the Plaintife must make his denuntiation to the Church where the defendant is, *quia forum sequitur rem*. Thirdly, as Christ doth speak it of any ordinary particular Church indistinctly, so he doth by the name of Church not understand essentially all the Congregation. For then Christ should give not some, but all the members of the Church to be Governours of it. Fourthly, Christ speaketh it of such a Church to whom we may ordinarily and orderly complaine: now this we cannot to the whole multitude. Fifthly, this Church he speaketh of, he doth presuppose it as the ordinary executioner of all discipline and censure. But the multitude have not this execution ordinary, as all but *Morelinus*, and such Democritall spirits do affirme. And the reason ratifying the sentence of the Church, doth shew that often the number of it is but small: *For where two or three are gathered together in my name*. Whereas the Church or Congregations essentially taken for Teachers and people, are incomparably great. Neither doth Christ mean by Church, the chiefe Pastor, who is virtually as the whole Church. For first, the word Church doth ever signifie a company, and never is found to note out one person. Secondly, the Bishop may be the person offending or offended, and the Church to which he must bring the matter, must be other then himselfe. Thirdly, the gradation doth shew it. First, by thy self, *Then shew a witnesse or two. Then to the Church*, as the sin increaseth, the number of those by whom it is to be rebuked and censured, increaseth also. If one say, though the Church signifie one governour, yet the gradation holdeth, for to tell it to the Governour in open Court, is more then to tell it to twenty. We grant that this is true, and were the word Church taken here to note some eminent governour, it might be brought in as a further degree, though one onely were enforced. But how can Peter be complainant, if Peter the Præsul onely be the Judge to whom the thing must be denounced. Fourthly, the Church in the Corinthians, which Paul stirreth up to censure the incestuous person, was not any one, but many. Their rebuke upon which it is like he repented, was a rebuke of many, *2 Cor. 2. 6*. Fifthly, if the Church had been one, he would not have subjoynd: *For what ye shall bind on earth shall be bound in heaven*. Sixtly, if the Church did not note an assembly, how could he assure them from hence, *that God would do what they agreed on, because he was with the least assemblies gathered in his Name*. Unless the Church meant were an assembly, this argument could not be so correspondent. Where two or three are assembled in Gods Name, God is in the midst of them to do that they agree on. But where the Church is binding or loosing, there are some assembled in the Name of Christ. Ergo. Lastly, the Church in the Old Testament never no-

with the high Priest virtually, but an assembly of Priests sitting together, as Judges in the causes of God. Wherefore as Christ doth indistinctly presuppose every particular Church. So he doth here onely presuppose the joynt authority, and joynt exception of a representative Church, a Presbytery of Elders who were Pastours and Governours.

*Arg. 4.* We argue from the practise of the Churches. That power which is not in one, nor to be exercised by one, but in many, and to be exercised by many in the Church of the Corinthians, that power with the exercise of it, was committed by Christ to many, not to one. But the power of Ecclesiasticall censure was in many, and to be performed by many assembled. *Ergo.* The proposition is plaine. For Paul would not have called for, nor have liked any constitution or exercise of power Ecclesiasticall, other then Christ had ordained. The assertion is denied by some: but it is a plaine truth by many invincible arguments. For first, Paul doth rebuke them that they had not let themselves to cast him forth. Now (as Ambrose saith on the place. *Si autem quis perestatem non habet, quem seu reum alijcere, aut probare non valet, immis est.*) Secondly, Paul doth wish them assembled together, with himselfe in the name and vertue of Christ, that they might deliver him up to Satan. For he doth not call on them to refrain him as already excommunicated, but to purge him out as an infectious leaven, yet amongst them. Thirdly, Paul doth tell them that they had power to judge those within, those who were called brethren, and lived otherwise. Fourthly, Paul doth tell them that they did a rebuke or mulct of many, writing to them that they would not proceed, 2 Cor. 2. 6. Lastly, Paul doth attribute power to them to forgive him, and to receive him to the peace of the Church. Which would not have been in them, had they not had the power to excommunicate. Such as have no power to binde, have no power to loose. So it might be proved by the Church of the Thessalonians, 2 Thes. 3. 14. *If any man walk inordinately, note him, that others may refrain him.* Nothing, being not a signification by letter, which doth wrest the word against all copies, and the current of all Greek interpreters: but judiciously to note him, that all may avoid him; that is, excommunicate him. Finally, the churches of Asia, as it is plaine, had power of government within themselves.

*Argu. 3.* That power which the Apostles did not exercise in the Churches, nor Evangelists, but with concurrence of the Churches and Presbyteries, that power is much lesse to be exercised by any ordinary Pastor, but by many. But they did not ordaine, nor lay on hands alone, they did not determine questions by the power of the Keys alone, but with concurrence of the Presbyters of the Church. *Ergo,* much lesse may any ordinary Minister do it alone. Timothy received grace by the *xuchia* of the Presbytery. For that Persons must be understood here is apparant by the like place; when it is said, by the laying on of any hands, *non* noteth a person, and so here a Presbytery. Secondly, to take *ecclesiasticum* to signifie the order of Priesthood, is against all Lexicons, and the nature of the Greek termi-

mination. Thirdly, *Timothy* never received that order of a Presbyter, as before wee haue proved. Fourthly, it cannot signifie as Greeke Expositors take it, a company of Bishops. For neither was that Cannon of 3 Bishops and the Metropolitan, or all the Bishops in a province, in the Apostles time, neither were these who are called Bishops, then called Presbyters, as they say, but Apostles, men that had received Apostolick grace, Angels, &c. Finally, it is very absurd to think of companies of other Presbyters in Churches then *Paul* Planted; but he placed Presbyteries of such presbyters as are now distinguished from Bishops, which is the grant of our adversaries. Not to mention how *Armenius* doth censure the other as an interpretation from ones private sense, besides testimonie of Scripture.

Thus the Apostles did not offer alone to determine the question *Act. 15.* but had the joynt suffrages of the Presbyterie with them. Not because they could not alone haue infallibly answered, but because it was a thing to be determined by many; all who had received power of the keyes, doing it *ex officio*, and others from discretion and duty of confessing the truth. yea the Bishops called *primi Presbyters*, had no ordination at the first: which the Presbyterie did not give them. whence haue Bishops of other Churches power to minister the Sacrament to the Bishop of this Church? but *Timothy* and *Titus* are said to haue ordained ministers. As Consuls and Dictators are said to haue created Consuls, because they called Senates, propounded and together with others did it. No otherwise do Iesuits themselves vnderstand it. Salmeron on the first of *Titus*. &c. And it is manifest by Ecclesiasticall writings of all sorts that Presbyters had right of suffrage, not only in their owne Presbyteries but in Provinciall Synods, and therefore in Oecumenicall Synods, which doe arise from a combination of the other, to which their mindes went, in the instructions of Bishops received from their Churches. And *Athanasius* yet a Deacon, is read to haue been at the Councell of Nice, and to haue had right of suffrage in it. Finally, the presbyteries did a long time execute joyntly all actions of Church government, as is before declared. Other arguments we shall touch in answer of these which haue been objected. Now to come to the conclusions, let this be first.

*Concl. 1.* Extraordinarie Power was committed to some singular persons, so that in some case they might singularly exercise it without concurrence of other. This I speake in regard of Apostles and Evangelists, whose power in many things could not haue concurrence of peticular Churches which in the former question is sufficiently declared.

*Conclus. 2.* That ordinarie power, and the execution thereof was not committed to any singular gouerners; whereof there was to be one onely in each Church. This is against the Iesuits, who make account (the most of them) that as all ciuill power of gouernment is giuen to Kings to be executed by them within their common wealth, so Ecclesiasticall Power (say they) is giuen to the Pope and to Bishops in their peticular Churches, to be executed by them, and deriued from them to the whole

not committed to one.

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Church. *Con. 3.* Ordinarie power with the execution thereof, was not given to the communitie of the Church, or to the whole multitude of the faithfull, so that they were the immediate and first receptacle, receiuing it from Christ, and virtually deriving it to others. This I set downe against the diuines of Constance; our Prime Diuines, as *Luther* and *Melancthon*, and the Sorbonists who doe maintaine it at this day. Yea this seemeth to haue been *Tertullians* error, for in his booke: *de pudicitia*, he maketh Christ to haue left all Christians with like power, but the Church for her honor, did dispose it as we see. The proportion of a Politicke body, and naturall, deceived them, while they wil apply all that is in these to Christs mysticall body, not remembering that *analegon* is not in *omnisimile*, for then should it be the same with the *analegum*. True it is, all ciuill power is in the body politicke, the collections of subjects, then in a King from them. And all the power of hearing, seeing, they are in the whole man, which doth produce them effectually, though formally and instrumentally they are in the eare and eye. But the reason of this is, because these powers are naturall, and what euer is naturall, doth first agree to the communitie or *totum*, and afterwar to a perticuler person and part, but all that is in the body, cannot hold in Christs mysticall body. In a politicke body, power is first in the communitie, in the king from them, but all Ecclesiasticall power is first in our King before it cometh to the Church from him. But to whom should he first commit this power, but to his Queen. *Ans.* Considering this power is not any Lordly power, but a power of doing service to the Church for Christ his sake. Therefore it is fit it should be committed to some persons, and not to the whole community which are the Queen of Christ. For it is not fit a King should commit power to his Queen to serve her selfe properly: but to haue persons who in regard of this relation should stand distinguished from her. Secondly, in naturall bodies, the power of seeing is first immediatly in the man, from the man in the eye and particular members: In the mysticall body, the faith of a beleever is not first immediatly in all, then in the beleever, but first of all and immediatly in the personall beleever, for whose good it serveth more properly then for the whole, every man being to live by his own faith. The power of Priesthood was not first in the Church of *Israel*, so derived to the Priest: but immediatly from Christ seated in *Aaron* and his sons. *Obj.* Yea, they were given the Church *intuitu eiusdem tanquā suis est totius*, *Ans.* I but this is not enough, that power may be said to be immediatly received by the Church as the first receptacle of it, and from it derived to others, as the power of seeing is not onely given *intuitu hominis* as the end of it, and the *totum* to whom it agreeth, but is in *homine* as the first subject from whom it cometh to the eye. But the power even of ordinary Ministers is not in the Church. For as all are said not to haue been Apostles, so not to haue been Doctours. But if the power of ordinary teaching had been given to every Beleever, all should haue been made Doctours, though not to continue so in exercising the power. Secondly, were the power in the Church, the Church



should not onely call them, but make them out of vertue and power receiued into her selfe: then should the Church have a true Lord-like power in regard of her Ministers. Besides, there are many in the community of Christians incapable of this power regularly, as women and children. This conclusion in my judgement *Victoria, Soto* and others deny, with greater strength of reason then the contrary is maintained.

*Concl. 4.* Fourthly, ordinary power of ministeriall government is committed with the execution of it, to the Senate or Presbytery of the church. If any faile in any office, the Church hath not power of supplying that, but a ministry of calling one whom Christ hath described, that from Christ he may have power of office given him in the place vacant.

*Concl. 5.* Lastly, though the community have not power given her, yet such estate by Christ her husband is put on her, that all power is to be executed in such manner, as standeth with respect to her excellencie. Hence it is, that the Governours are in many things of greater moment to take the consent of the people with them. Not that they have joynt power of the Keys with them, but because they sustaine the person of the Spouse of Christ, and therefore cannot be otherwise dealt with, without open dishonour in such things, which belong in common to the whole Congregation.

Now to answer the arguments first propounded.

The Proposition of the first Syllogisme is denied. *That which was committed to the Church was committed to some principall member.* And we deny the second part of the next Syllogisme, proving this part denied. *For the power and execution was committed to a Church in a Church.* Which is so farre from absurdity, that he is absurd who doth not see it in Civill and Sacred. Do we not see in Parliament a representative Common-wealth within our Common-wealth, having the greatest authority? Not to mention that a church within a Church should not be strange to them who imagine many Parishionall Churches within one Diocelan Church. To the proofes which prevent as it were an objection, shewing that the Church, *Mat. b. 18. 17.* may be put for one chiefe Governour.

The Proposition is denied. *If that Peter one Governour, may be in type and figure the Church to whom the jurisdiction is promised, then the Church receiving and executing it may be one.* A most false Proposition whose contrary is true. The reason is, because the Church typified by Peter is, properly and really a Church, not figuratively and improperly: for then Peter should have been a Figure or Type, of a type or figurative Church. The figure therefore and type being of the church which is properly taken, and the church properly and really taken, being a company assembled, hence it is that (*Mat. 18. 17.*) the Church cannot signifie one; for one is but figuratively and improperly a Church. There is not the same reason of the figure and the thing that is figured. Nay hence an argument may be retorted, proving that by that Church whereof Peter was a figure, is not meant one chiefe

not committed to one.

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chiefe Governour. *Peter* as one man or Governour was properly and really a virtuall Church and chiefe Governour. But *Peter* as one man and Governour was in figure onely the Church, *Math. 18. Ergo*, that Church, *Mat. 18.* is not a virtuall Church; noting forth one chiefe Governour onely. As for *Cyprians* speech, it doth nothing but shew the conjunction of Pastor and people by mutuall love, which is so streight that the one cannot be schismatically left out, but the other is forsaken also. Otherwise I thinke it cannot be shewed to the time of *Innocentius 3.* that the Bishop was counted the Church; or this dreame of a virtuall Church once imagined. The Clerks of the Church of *Placentia* did in their oath of Canonick obedience swear thus: *That they would obey the Church of Placentia, and the Lord their Bishop.* Where the Chapter doth carry the name of the Church from the Bishop. Yea, even in those times proposed, or set before him; when the Pope was lifted up above generall Councils, then it is like was the first nativity of these virtuall Churches. As for a Kingdom I doubt not, but it may be put for a King figuratively: but the Church typified by *Peter*, must needs be a Church properly. And it will never be proved that any one Governour was set up in a Church proportionable to a King in a Common-wealth, in whom is all civill power, whereby the whole Kingdom is administred.

To the second Argument from the Apostles fact in the Church of *Corinth*, who judicially (absent) sentenced his excommunication, *I have decreed or judged*, leaving nothing to the Church, but out of their obedience to decline him, as in the 2 Epist. 2. he saith, *For this cause I have written to you, that I may prove whether you will in all things be obedient.* What arguments are these? He that judgeth one to be excommunicated, he leaveth no place for the Presbyters and Church of *Corinth* judicially to excommunicate. Thus I might reason, *Acts 15:17. from Lamer's 20. 21. 22.* He who doth judicially sentence a thing he leaveth no place to other Apostles and Presbyters to give sentence. The truth is, the Apostle might have judged him to be excommunicate; and an Evangelist, if present, might have judged him also to be excommunicate, and yet place left for the Churches judgement also. These are subordinate one to the other. Here it may be objected, that if place be left for the Churches judgement after the Apostles sentence; then the Church is free not to excommunicate where the Apostles have, and the same man should be excommunicate and not excommunicate. *Answe*, Suppose the Apostles could excommunicate *Chloe errante* without cause, it is true. But the Apostles sentence being just, she is not free, in as much as she cannot lawfully but do that which lyeth on her; when now it is especially shewed her, and by example she is provoked. Yea, where she should see just cause of excommunicating, she is not (though none call on her) free not to excommunicate. Nevertheless, though she is not free, for as she can lawfully not excommunicate, yet she is free speaking, of freedom absolutely and simply, and if she

should not excommunicate him, he should remaine not excommunicable but excommunicate, by cheife judgement, yet it should not be executed by the sinister fauour of a perticuler Church, as say *Sauls* sentence had been iust, and the peoples fauour had been unjust. *Iouathien* had been vnder condemnation, but execution had bene prevented by the peoples head strong affection towards him. *Ob.* So they who obeyed *Paul* they did not judicially excommunicate, *Ans.* As though one may not exercise power of government by maner of obedience to the exhortation of a superiour. Touching the place in the *Thestalonians*, those that read. *Note him by an Epistle*, do goe against the consent of all greeke Intepreters. And the context doth shew that it is a judiciary noting one, such as caused him to be avoyded by others, and tended to breed shame in him. As for *Pauls* excommunicating *Hymeneus* and *Alexander*, It will not follow. That which he did alone an ordinarie Pastor may doe alone. Secondly, it is not like he did it alone but as he cast out the Corinthian, though the whole proceeding be not noted. Though *Paul* saith, *I deliuerd them*, So he saith, grace was given *Timothy* by imposition of his hands, *2.Tim.* 1.6. when yet the ierl byterie joyned, *1.Tim.* 4. 14. Thirdly, it may be they were no fixed members in any constituted Church.

The third argument of *Timothy* and *Titus* hath been sufficiently discuffed.

To the fourth, *That one is fitter for execution then many.* To which we may adde that though the Bishops be but as Consuls in a Senat, or Vicer-chancellors in a Vniuersitie, hauing when they sit with others, no more power then the rest. Yet these haue execution of many things committed to them. The assertion, *viz. That many are lesse fit for execution*, we deny. That order is fittest which God instituted. But he doth commit the keyes to the Church, to many, that they might exercise the authority of them; when that mean is most fit, which God will most blesse, and his blessing doth follow his own order; this is the fittest. Secondly, in the Apostles times, and in the times after, almost 400 years expired, Presbyters did continue with Bishops in governing and executing what ever was decreed. Thirdly, this depravation from the first order, one to execute for a Diocesan, and Provincially, drew on a necessity of one to execute the decrees of the Oecumenicall Church or Pope. Fourthly, let them shew where God divided the power of making laws for government of any Church from the power to execute them, Regularly they who haue the greater committed, haue the lesser also. Fifthly, we see even in ciuill governments many parts by joynt Councell and action are as happily governed as others are by a singular Governour. Truly, that the Affrican Fathers write to *Celestine* is true: *It is unlikely that God will be present with one, inspiring him with his Spirit, and not be present with many who are in his name, and with his warrant assembled.* As for those comparisons they hold not in all; they hold in that which the Consull doth in calling the assembly, propounding things, &c. Yet the Consuls never took the power to censure their fellows

fellows without the concurrence of their fellow Senatours, nor to withdraw themselves from being subject to the censure of the rest of the Senate.

To the fift Argument, to the Proposition by distinction: if they have all power both of ministeriall application, and instituting others out of vertue and authority, then Pastors derive. But this is denied. She hath no power but of ministry, and no plenitude but so farre as they in their own persons can discharge. It presupposeth therefore we affirme in our question that we do not. But to let the Proposition passe, because of some derivation, it is true. If she have but all power of Ministeriall application, then Bishops derive from her. But they do not. We say they do. And whereas it is objected, that which the Church never had she cannot convey it: I answer, that which the Church never had, she cannot virtually convey it: but she may as ministring to him who hath the power and vertue of deriving it. Nothing can give that which it hath not, either formally or virtually, unless it give it as an instrument to the one who hath it. A man not having a peny of his own, may give an hundred pounds if the King make him his Almoner. A Steward may give all offices in his Masters house, as ministerially executing his Masters pleasure. Thus the Church deriveth, as taking the person whom Christ describeth, and out of power will have placed in this or that office in his Church. This answereth to the last surzeption. For if the Church did virtually, and out of power make an officer, it is true, as we see with those whom the King maketh in the Common-wealth. But if she do it in Steward-like manner, ministring to the sole Lord and Master of his house, then is not he so taken in, to do in his name, but in his Masters name. As a Butler taken in by a servant, doth execute his office not in Master Stewards name, but in his Masters, who onely out of power did conferre it on him.

The last objection I answer. That the particular Church may depose their Bishop. What member soever to the Church is the offending person, may be complained of to the Church. The Church of *Philippi*, if it had power to see that *Archippus* do his duty, then it had power to reprove and censure him not doing it. If the Church have power by election to chuse one their Bishop, and so power of instituting him, then of destituting also. *Instituere & destituere ejusdem est potestati.* But he is given the onely judge in Christs room, and though they elect him, yet as you have said, and truly, they have not the power of that authority in them to which he is elected. No more then the Electors of the Emperour have in them power of the Imperiall dignity. Answer. We say therefore, that as the Church hath onely ministerial power of application, that is, as they cannot out of power call a Pastour, but onely call one whom Christ pointeth out, and to whom Christ out of power giveth the place of Pastour. So she cannot censure or depose, but onely ministerially executing the censure of Christ, who will have such a one turned out, or otherwise censured.

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But the Bishop never was sole iudge, though ~~as it is~~ he may be said so. Christ instituted a Presbyterie, in which all had equall power of judgement. *Cyprian Ep. 68*, in the case of *Basilides* and *Martialis*, doth shew that the Church had power as of choosing worthy, so of refusing unworthy. He speaketh of an ordinarie power, as by choosing is manifest, not extraordinary and in case of necessitie. And Mr. *Feld* maintaineth that *Liberius* was lawfully deposed by the Church of Rome, surely I marvell men of learning will deny it, when no reason evinceth the Pope, though a generall Pastor subject to the censure of a Church Oecumenicall, but the same proveth a Diocesan Bishop subject to the censure of the particular Church. Unless they will say with some Schoolmen, *Soto, viz.* That the Pope is but the Vicar of Christ in the generall Church: but the Bishop is both the Vicar of Christ, and also representeth the generall Church in his Diocese, whence he cannot be proceeded against by the Church that is a particular. As if to be a Vicar of Christ were a lesser matter then to represent the Church. Secondly, I marvaile how he commeth to represent the generall Church, with whom in his calling the Church Oecumenicall hath nothing to do.

To that which is objected touching Fathers, Pastors; the similitudes hold not in all things. Naturall Parents are no waies children, nor in state of subjection to their children: but spirituall Fathers are so Fathers, that in some respect they are children to the whole Church. So Shepheards are no waies Sheep, but Ministers are in regard of the whole Church. Secondly, Parents and Shepheards are absolutely Parents and Shepheards, be they good or evil: but spirituall Parents and Pastors are no longer so then they do accordingly behave themselves. Besides, are not civill Kings Parents and Pastors of their people? yet if they be not absolute Monarches, it was never esteemed as absurd, to say that their people had power in some cases to depose them. If their own Churches have no power over them, it will be hard to shew wherein others have such power of jurisdiction over persons who belong not to their own Churches. But Lord-bishops must take state on them, and not subject themselves unto any triall, but by their Peers onely, which is by a Councell of Bishops.

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